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# BUNHILL MEMORIALS.

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SACRED REMINISCENCES

OF

THREE HUNDRED MINISTERS

AND OTHER PERSONS OF NOTE, WHO ARE BURIED

IN BUNHILL FIELDS,

OF EVERY DENOMINATION.

WITH THE

INSCRIPTIONS ON THEIR TOMBS & GRAVESTONES,

AND OTHER HISTORICAL INFORMATION RESPECTING THEM,  
FROM AUTHENTIC SOURCES.



BUNYAN'S TOMB.

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EDITED BY J. A. JONES.

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"When I am gathered unto my people, bury me with my fathers, in the cave that is in the field of Machpelah." Gen. xlix. 29.

"Bury me within the sepulchre wherein the man of God is buried; lay my bones beside his bones." 1 Kings xiii. 31.

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LONDON:

JAMES PAUL, 1, CHAPTER HOUSE COURT,  
NORTH SIDE ST. PAUL'S CHURCH-YARD, AND PATERNOSTER ROW,  
And Sold by all Booksellers.

1849.



## DEDICATION,

*To those Ministers of every Denomination who "hold the Head"  
(Col. ii. 19.) who are the anointed of God the Holy Ghost,  
and sent forth by Him to preach the Everlasting Gospel.*

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DEAR BRETHREN,

It is to you especially that an elder brother dedicates "Bunhill Memorials;" as, having professedly put on the whole armour of God, that you may just glance at some worthies, who having fought a good fight, finished their course, and kept the faith, have entered into the joy of their Lord for ever!

Under the gracious influence of the all-disposing providence of God, I began this work, which, for some years lay much on my mind to attempt. I knew it would be an arduous undertaking, and require very considerable research; but the hope of reward sweetens labour; and I have had *my* reward in an increased personal acquaintance with vital godliness, and divine realities, while writing out these "Memorials;" and not a little have I been cheered by the continued testimonials I so frequently received (during the progress of the work in Numbers) of general approval.

The late Dr. Rippon had intended a more copious account, comprising the records on *every* stone. The worthy brother grasped at too much, and went down to his grave without accomplishing anything. Man appoints, but God disappoints. *I have done what I could.* I am aware of many imperfections running through it; and notwithstanding all my anxious labours, doubtless the names of many worthy ministers will be found omitted,

"whose names are written in heaven," Luke x. 20. 'Tis the *heavenly records* that the great Master regards, and not my poor frail and defective Memorials. Tedious narrations I have studiously avoided; aiming rather to set before the reader the *pith* and the *marrow*; and I have especially sought to gain admission into their *dying chambers*, in order that I might record how blessedly the gospel they proclaimed through life, supported them in the article of death, bore them up and carried them triumphantly through, the swellings of Jordan. In this particular these "Memorials" will be found to contain glorious testimony to the veracity of that faithful God, who saith to all his sent-servants, "And even to your old age I am He; and even to hoar hairs will I carry you." Isa. xlv. 4. So that the reader may profitably learn "*how it fared at the last*," with good *Bunyan*, whose dust lies in the *midst* of this vast cemetery, and also with holy pilgrims which he spake of in his day, whose resting-places are found marked out all around him; such as Mr. Standfast, Old Honest, Mr. Valiant-for-Truth, and very many others; how they, when "the post came into the town with true tokens for them," with firm confidence in Jesus the Resurrection and the Life, passed triumphantly through the river of death, to take possession of their prepared mansions in glory. O look at them reader! behold their pallid cheeks, and listen to the last whispering words which proceeded from their quivering dying lips. They tell us "We are now arrived at the end of our journey, and our toilsome days are over. We *have* preached Christ and him crucified: we have lived by the *faith* of the Son of God! We are now about to live by *sight*, and, to be '*for ever with the Lord*.'—Our glorious elder brother, who is the head of the adopted family hath said, 'Father, I will that they also whom thou hast given me, be with me where I am.' Farewell then all below; O come Lord Jesus, come quickly."—Let my poor work be glanced at contemptuously by the mere *theorist* in religion, and welcome; I have not written it to gain *his* applause (which to *me* is of no value,) but, it will suit those who

“know Christ and the power of his resurrection;” and, it may cheer up some trembling hearts, who “through fear of death are subject to bondage.”

And here I would offer up an humble acknowledgment to the Father of Mercies, that he has afforded me a good measure of health, so that amidst unrelaxed, or rather increased ministerial labour, I have been enabled to devote the 70th year of my natural life, in the compilation of these Memorials, and to *fold them up on that day* in which I am spared to arrive at the *age of man*. I bowed my knee at the commencement, and asked for this favour; and *the Master* has been pleased to grant me my request.

What more remains for me to write? Only this—“All our times are in the Lord’s hand, and all events at His control. There is nothing that more manifestly falls under the decrees and determinations of God, than the duration of a minister’s life, and the performance of his work. God never calls home a useful minister till his work is done; till every *sinner* is brought in, whom *he* was in any degree to be instrumental to awaken, convince, or direct to Jesus; and till every *saint* is so far instructed, edified, and comforted by him, as was settled and agreed in the divine counsels, when God was pleased to determine and appoint, that *he* should be called to labour in the gospel vineyard. And, as all the names of the *elect* are particularly set down in the Lamb’s book of Life, so *under-shepherds* are sent forth by the great Lord of the harvest; who, as *He* assigns them their work, so he has settled every circumstance *relating* to that work; how long each shall be employed, and when any are to be removed to make way for the appointed successor. And not only how far all the Lord’s servants shall be owned, and their labours crowned; but also what temptations and difficulties shall attend them, what discouragements they shall meet with, and how they shall be supported and carried through the same, in the midst of all opposition, till their warfare is accomplished, and all their admeasured work is *done*.”—

O then to be wakeful and watchful ; to do the work of Evangelists, to make full proof of our ministry ; and, "when the Chief Shepherd shall appear, *we* shall receive a crown of glory that fadeth not away." Amen.

This is the one desire of

An unworthy fellow Labourer,

JOHN ANDREWS JONES.

Jireh, London,

October 10th, 1849,

*Birthday 70.*

P.S.—Although my own religious principles have been all fixed and settled very many years, still *these* have not biassed me in this biographical compendium ; remembering that "*every one of us shall give account of himself to God,*" Rom. xiv. 12. Nevertheless, I have not acknowledged, as Christian brethren, those, who in their day, have denied the Divinity of my Lord, who have rejected Redemption through Jesus' atoning blood, and Justification by his righteousness. I have inserted verbatim what is inscribed on their Grave Stones, having promised to do so, but I have no sympathy with what is there inscribed. God forbid that *I* should acknowledge a *Belsham*, to be a "diffuser of the knowledge of the *pure religion of Jesus.*" I have borne ample testimony to their *human attainments*, but—*I could go no further.* "The world by wisdom knows not God." Yea more, "The wisdom of this world is *foolishness* with God," 1 Cor. i. 21, and iii. 19. A *Christian* must be *one* who is a believer in the *Divinity* of the Lord Jesus Christ, and who looks to *His* finished work for the salvation of his soul.

## BUNHILL MEDITATIONS.

BY MR. JOHN COX, OF WOOLWICH.

*This is a place of Graves :—thick sown beneath  
Lies dust once moulded in the human form ;  
How many are thy triumphs, conquering Death !  
These wrecks declare the fury of the storm.*

Men climb to Thrones, *death* rudely strikes them down ;  
They wrap them round in gold, *he* strikes all through :  
They soar aloft in greatness and renown,  
*He speaks*—they pass away like early dew.

Still unabated is its wild career,  
Behold strong Oaks, and stately Cedars bow ;  
And lo ! the hurricane approacheth near,  
The plants *we* train'd and cherish'd, are laid low.

Thou great destroyer of all human might !  
Thou great despoiler of our hearts and homes !  
Thou, who in desolation dost delight ;  
Who findest music in our sighs and groans.

Though standing on thy chosen field—*the grave*,  
Poor dying worms dare lift their songs on high !  
They see a *banner* o'er the *Tomb* high wave ;  
And *thee*, thy dart, and prison-house defy.

"GRACE, RICH ABOUNDING GRACE, TRIUMPHANT REIGNS,"  
Is bright emblazon'd on its ample field ;  
Arise our souls, rehearse in rapturous strains,  
That "life and immortality's" reveal'd.

*Reveal'd* by Christ ! herald of tidings good ;  
*Secured*, when on the Cross he bled and died ;  
*Proclaim'd*, when o'er the grave He conqueror stood ;  
*Bestow'd*, when on His name our faith relied.

Ye honoured saints, whose dust sleeps calm below,  
Ye knew "THE LIFE," and therefore feared not *death* !  
*Grace* made your hearts with holy fervour glow,  
*Grace* was the theme which well employ'd your breath.



V!!

BUNHILL MEDITATIONS.

*Grace* was sufficient in the trying hour ;  
In persecution ; in the prison's gloom ;  
Ye proved its might o'er Satan's fiercest power,  
Through grace ye smil'd at death, nor fear'd the tomb.

*And now ye rest ;* awaiting that *blest day*  
When from the tomb your honour'd dust shall spring ;  
When Jesus, strong to save, aloud shall say  
To saints who "dwell in dust"—"AWAKE AND SING !"

O then, what glorious forms shall crowd *this* place ;  
What radiant smiles shall every face *then* wear !  
No spot nor wrinkle shall one saint deface,  
But Jesu's *glory* all shall fully share.

The tongues, once eloquent to preach *His* love,  
Shall shout with ecstasy that name so dear ;  
Fulness of *joy* shall every *mourner* prove,  
And palms of triumph every *sufferer* bear.

Hail honour'd spot ! where slumbers *purchas'd* dust !  
Where *bodies*, temples of the Holy Ghost  
Await the resurrection of the Just,  
Whose *spirits* now dwell midst the "shining host."\*

More glorious far than yonder gorgeous *Dome*†  
Beneath whose arch, repose *Earth's* mightiest dead :  
The memory's sweet ; and honour'd be the home  
Of those who did in Jesu's footsteps tread.

May their example animate each heart,  
This record of their names exalt God's grace.  
Believer ! trace their path ;—and never part  
With TRUTH ; and, her fair offspring—*HOLINESS*.

Conqueror of Death ! all blessings on *Thy* name ;  
Saviour from sin ! accept our feeble lays.  
Help us through life to sing *Thy* deathless fame,  
And make *Death's valley* vocal with *Thy* praise !

\* Bunyan's Pilgrim.

† St. Paul's Cathedral.

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## P R E F A C E.

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"THE memory of the just is blessed." There is no one spot of ground upon the face of the whole earth, where so much of the *sacred dust* of those who "sleep in Jesus," is deposited, as in the hallowed enclosure of BUNHILL FIELDS. The gilded shrines, the splendid mausoleums, the pompous marble mementos, of *earthly* kings, statesmen, and warriors, are to be found in Westminster Abbey, St. Paul's Cathedral, &c., &c., but *here* "rests in hope" the "flesh" the mortal remains of men, *far higher* than the potentates of the earth; yea, of the "sons of God, the heirs of God, and joint-heirs with Christ Jesus:" of most eminent *ministers* of the everlasting gospel, who having faithfully served the Lord in their day and generation, have "*entered into their rest*," and their bodies are awaiting *that day* when "this mortal must put on immortality," and sin and *death* shall be known no more for ever!

The fragile *stone* memorials of not a few of them *Time* has already crumbled, and the *letters* on the tombs, &c., of others, are all but obliterated; it has, therefore, long been the expressed wish of many persons, that a PRINTED MEMORIAL might hand down to posterity, a brief notice of some of those noble worthies, who *having shone as stars in the Church militant below*; their *immortal* spirits are now "in the presence of God and of the Lamb," and their *mortal* tabernacles,—

Their flesh *here* slumbers in the ground,  
Till the last trumpet's joyful sound;  
Then shall they wake with sweet surprise,  
And in their Saviour's image rise.

In every *practicable* instance, the *inscriptions* on the tomb or gravestone are inserted *verbatim*, which this mark (+) will

certify: and the *numbered intersections* of the ground, will conduct the footstep direct to the desired object of search. And where, through the lapse of time, a *stone* is not to be found, the editor has spared no pains, from every authentic source, to supply the deficiency. There are very many departed worthies, whose names are written in heaven, and whose immortal spirits are already arrived there, who have nevertheless *no tablet on the earth*, to mark their place of sepulture: but, there is ONE who looks and watches over all their dust, till HE shall bid it rise.

Reader! the resting-place of many of the renowned family of "*Barnabas*" is here, those blessed "*sons of consolation!*" Yes, and you will find a few of the noble posterity of "*Boanerges*" also, "*sons of thunder*" in their day; men of might and renown; *glorious champions for civil and religious liberty*; whose *mouths* princes and statesmen would fain have stopped, by placing a *mitre* on their *heads*; but their *price* was beyond a purchase. Respecting some of the latter noble patriots, and staunch unflinching advocates of the rights of conscience, especial and most interesting particulars from ecclesiastical history will be given. Yet, even here, a tedious detail has been carefully avoided; *multum in parvo* has been studied; and the editor's *authorities* adduced. These remarks will especially apply, where the names of such men as Jenkyn, Bradbury, Doolittle, &c., occur, or any of the noble army of the 2000 *Bartholomew* Divines. The editor cannot point out to the reader the resting-places of some of the *latter*, but, as their dust *does* rest in Bunhill, a *memorial* is preserved of them.

Where no *additions* are made to the *inscription* itself, it is either, because further information could not be obtained, or none of much interest to the reader. The stone inscriptions of course will speak for themselves. The learned reader has the original Latin (where it is in Latin) and, for the benefit of others, *translations* are mostly added.

The wheels of *Time* are fast revolving. *Ministers* and *people*, are on their journey *home*: and, very soon, will the place that *now* knows us, know us *no more for ever*. O! to be *ready*, when the *messenger of death* shall come. "They that were

*ready*, went in with *him* to the marriage, and *the door was shut*," Matt. xxv. 10.

It remains, that *faithful ministers* of every denomination, be increasingly concerned to "make full proof of their ministry; to preach the word; to be instant in season, and out of season; to watch for souls, as those that must give account; to work while it is *day*, for the *night* cometh when no man can work:" and, having so done, *then* to consider the Lord as speaking to *them*, individually, even as he did to the prophet of old, "Go thou thy way, till the *end* be; for thou shalt *rest*, and stand in thy *lot* at the end of the days." Dan. xii. 13. "When the *chief* shepherd shall appear, ye shall receive a *crown of glory*, that fadeth not away," 1 Peter v. 4.

May grace be with *all* that love our Lord Jesus Christ in sincerity.

THE EDITOR.

Jireh, London, July 1848.

§ The authorities principally quoted from, are :—

Wilson's History of Dissenting Churches, 4 vols.—marked, *W*.

Palmer's Nonconformist's Memorial, 3 vols. .... „ *P*.

Ivimey's History of the Baptists, 4 vols..... „ *I*.

Evangelical Biography, 4 vols. .... „ *Ev*.

Anything particularly added by the Editor ..... „ *Ed*.

The *denomination* of each Minister is noted by—*Ind.*, Independent; *Bapt.*, Baptist; *Presb.* Presbyterian; &c., &c.

## THE ORIGIN OF BUNHILL FIELDS, AS A DISSENTERS BURIAL GROUND.

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"In the year 1498, and in the reign of Henry VII. we are informed by the *records* of the city of London, kept in Guildhall, that, certain grounds, consisting of gardens, orchards, &c., on the north side of Chiswell Street, called Bonhill or Bunhill, within the manor of Finsbury, were, by the Mayor and Commonalty of London, converted into a large field, containing eleven acres, and eleven perches, part of which is now known by the name of the Artillery Ground, for their trainbands, archers, and other military citizens, to exercise in. This included all the ground from Chiswell Street *northward* to Old Street. Part of this said Bunhill, was *intended* by the Corporation of London to be used as a common cemetery for the poor, during the dreadful Plague in 1665. And for this purpose it was enclosed with a brick wall, at the charge of the city. But, it not being wanted for that purpose, a *lease* of it was granted to one *Tindal*, who converted it into a burying place, principally for Dissenters; and it was known as "*Tindal's Burial Ground.*" The first interment therein, or rather the first legible stone, was in the year 1668, which was twenty years prior to its containing the remains of the celebrated John Bunyan.

"Finsbury, which derives its name from the *Moor* or *Fen* on which it bordered, is a very ancient manor. It was a Prebend of St. Paul's Cathedral in 1104, in the reign of Henry I., and has been held by lease from the Prebendary, by the Mayor and Commoners of London (with the consent of the Dean and Chapter of St. Paul's), ever since May 22nd, 1315, under divers conditions. In the year 1555 (in the reign of Queen Mary), the rent of the manor was *raised* upon a new lease for 90 years, to £29 13s. 4d. per annum; and which lease, by divers renewals, was continued at the same rent, up to the year 1784, in the reign of George III. Bunhill Fields is still held by lease, by the Corporation of London."

Vide Entick's History and survey of London, Westminster, and Southwark; and, Maitland's History of London.

## BUNHILL MEMORIALS.

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STEPHEN ADDINGTON, D.D., *Ind.* + In memory of Stephen Addington, D.D., thirty years Minister of a congregation of Protestant Dissenters, at Market Harborough, Leicestershire, and fourteen years in Miles's Lane, London. He died February 6th, 1796, aged 67 years.—Conscious of his awful charge, and anxious mainly that the flock he fed might feel it too: affectionate in look, and tender in address, as well becomes a messenger of grace to guilty men.

Head Stone, E. and W. 41,—N. and S. 65, 66.

WILLIAM ALDRIDGE, *Ind.* + Rev. William Aldridge, Ob. 28th February, 1797, Æ. 60.

Tomb, E. and W. 24,—N. and S. 47.

Mr. Aldridge was upwards of twenty years Minister of Jewry Street, Chapel; and was extremely popular. He was educated at the Countess of Huntingdon's College, at Trevecca, and preached some years in her Ladyship's connection.—*W.*

DANIEL ALEXANDER, *Presb.* Mr. Alexander was Minister at Crosby Square, eleven years; he then removed to Armourer's Hall, where he continued to his death. His remains were interred near to the wall of the Artillery Ground; on a small stone, now gone, was the following inscription:—The Rev. Daniel Alexander, died September 3, 1709, aged 49 years.—*W.*

JOHN ALLEN, M.D., *Presb.* + The Rev. Doctor Allen, who departed this life, December 21, 1774, in the 73rd year of his age. Well done thou good and faithful servant.

Dr. Allen was many years the Minister of a large substantial congregation in New Broad Street. He was a divine of considerable abilities; a faithful, judicious, and acceptable preacher.—*W.*

RICHARD ALLEN, *Gen. Bapt.*—Mr. Allen was the faithful and diligent pastor of the General Baptist Church, meeting in Paul's Alley, Barbican. He maintained a strict, yet

laudable discipline in his church, and preserved a large congregation to the time of his death. He was frequently imprisoned for Nonconformity. The soldiers, at one time, threw one of the forms at Mr. Allen, while in the pulpit ; broke down the galleries, and committed £50 damage to the meeting-house.—*W.*

THOMAS AMORY, D.D., *Presb.* † Here is deposited the body of Thomas Amory, who, after having been employed for more than fifty years in humbly endeavouring to discover the religion of Jesus Christ, in its origin and purity, and in endeavouring to recommend it to the faith and practice of mankind ; rests from his labours, and resigned his spirit into the hands of the Father of spirits, and the Father of mercies, in humble hope of acceptance and eternal life, through Jesus Christ.

Tomb (fast decaying), E. and W. 26, 27,—N. and S. 62.

Dr. Amory was Pastor of the church in Old Jewry. He died June 24, 1774, aged 74.

WILLIAM ANDERSON, *Bapt.* † Sacred to the memory of the Rev. Mr. William Anderson, Pastor of a church of Christ, meeting in Grafton Street ; who, being led into an experimental acquaintance with the great things of God, was animated to declare the same with much zeal and spiritual affection, to the great comfort and joy of many who now mourn the loss of so valuable a servant of Christ. He fell asleep, September 8th, 1767, in the 67th year of his age.

Head Stone, E. and W. 44,—N. and S. 59.

Mr. Anderson was called to the ministry by the church under the pastoral care of Dr. Gill ; who preached his funeral sermon, which is printed, under the title of "The Faithful Minister of Christ Crowned."—*I.*

MORDECAI ANDREWS, *Ind.* Mr. Andrews was designed by the Lord as an instrument in reviving a drooping cause. At the time of his settlement, the church consisted of no more than fourteen members ; some have said eight, and others *four* members ; but, being animated with a fervent zeal for the extension of the Redeemer's kingdom, and by the blessing of God upon his labours, there was in a short time a great revival. The people now required a larger place of worship, and the meeting-house in Artillery Lane being vacant, they took it ; he continued there till his death.

He died, greatly lamented, Feb. 16, 1749, aged only 34. Dr. Guyse, who preached his funeral sermon (from Isaiah liv. 10.), says, "He was a very fervent, zealous, evangelical, and popular preacher; and well established in the doctrines of the gospel, that lie at the very foundation of Christianity."—*W.*

**JOHN ASTY, *Ind.*** † Here lies the body of the late Rev. John Asty, Pastor of the church of Christ in Rope-maker's Alley, London. A worthy son of very pious ancestors. He, like them, was richly adorned with learning, gifts, and grace; with a clear judgment; with fervent zeal for gospel truth and holiness; with love to his brethren, and a becoming tenderness towards such of them as differed from him. And, after an exemplary and useful life, in which he was made a blessing to many, he slept in Jesus, January 20th, 1729, ætat 57. The righteous shall be in everlasting remembrance.

The great Dr. Owen was Mr. Asty's favourite author; and it might be easily perceived that he drank much into his sentiments and spirit. He had a fervent zeal for the glory of Christ, and for every doctrine that he apprehended to be according to godliness.—*W.*

**HENRY ATLEY, *Ind.*** † The Rev. Henry Atley, died July 15th, 1822, aged 56 years. His indefatigable exertions to meliorate the condition of the Lascars; his ardent zeal and close application to acquire the Hindoostanee, in order to impart religious instructions to them, proved too much for his weak frame to sustain: his great mind gradually sunk into complete inactivity; but, his last years were marked by a constant and firm confidence in the faithfulness of his great Master. Apoplexy was commissioned by divine wisdom to bereave his mourning family, and waft this highly honoured servant to his eternal rest.

Head Stone, E. and W. 32, 33,—N. and S. 37, 38.

**JOHN BALL, *Ind.*** † In memory of the Rev. John Ball, Minister of the Chapel in Jewry Street, London, who died April 3, 1811, aged 42 years.

Head Stone, E. and W. 125,—N. and S. 33.

**JOSEPH BARBER, *Ind.*** † The Rev. Joseph Barber, late Pastor of the church of Christ, meeting at Alderman-



bury Postern, London Wall, during the long period of 64 years, 47 of which were spent in this city. He faithfully served God in the gospel of his Son; and by a course of active benevolence, the effect of faith in Jesus, secured in an eminent degree, the confidence of his own beloved flock, and the respect of all who enjoyed the privilege of his friendship. He was born, February 3rd, 1727, and died February 14th, 1810, aged 83.

Head Stone, E. and W. 78, 79,—N. and S. 54.

JOSHUA BAYES, F.R.S., *Presb.* † Rev. Joshua Bayes, many years Minister of the gospel in Leather Lane; at length, after a series of laborious and useful services, he was called home to his reward on the 24th April, 1746, in the 76th year of his age, and the 53rd of his Ministry.

Tomb, E. and W. 66,—N. and S. 51.

Joshua Bayes was a worthy respectable man; of the old Protestant principles.—*W.*

THOMAS BAYES, F.R.S., *Presb.* Interred in the above tomb with his father (Joshua). † The Rev. Thomas Bayes, son of the said Joshua, died April 7th, 1761, aged 59 years.

Thomas Bayes' first settlement was in Leather Lane, as assistant to his father; he was afterwards Pastor of a Dissenting congregation at Tunbridge, Kent, for many years. He was a man of considerable learning and judgment.—*W.*

PETER BEAU. † The Rev. Peter Beau, died November 6th, 1831, aged 65 years.

Head Stone, E. and W. 5,—N. and S. 37.

THOMAS BELSHAM, *Unitarian.* † Within this tomb rests the Rev. Thomas Belsham; the friend, associate, and successor of Priestley and Lindsey: with them he devoted his life and his talents to revive and diffuse the knowledge of the pure religion of Jesus. He died at Hampstead, 11th December, 1829, in his 80th year.

Tomb, E. and W. 114,—N. and S. 51.

Thomas Belsham succeeded Dr. Disney, as Minister of the Unitarian Chapel, in Essex Street, Strand. Although this gentleman was for some years considered as taking the lead amongst the Anti-Trinitarian writers, he was educated a Trinitarian and a Calvinist; his father being a Dissenting Minister of great respectability, first at Bishop's Stortford,

and afterwards at Newport Pagnel. Mr. Belsham was for some years *Divinity* Tutor at Daventry Academy ; till a change taking place in his religious sentiments, he felt it his duty to retire. After this he became a Tutor in the *new* college, Hackney ; and in the year 1794, he succeeded Dr. Priestley, at the Gravel-pit meeting, Hackney. In 1804, he removed to Essex Street. Mr. Belsham is well known to the world as a controversial writer, and may be considered as one of the leading champions of *modern Socinianism*. It has been said of some preachers, that, after appearing in the pulpit, for a course of years, it could never be collected, from the strain of their discourses, what were their individual sentiments. But, this remark cannot apply to Mr. Belsham, who always declared himself, from the *pulpit* and the *press*, in the most bold and unequivocal manner. In the various plans set on foot in his day for the propagation of *Socinian* principles, he took a conspicuous lead ; and is said to have had a considerable hand in the new version of the Testament, published by the Unitarian Society.—*W.*

GEORGE BENSON, D.D., *Presb.* † Here lieth interred all that was mortal of the Rev. George Benson, D.D., who died April the 6th, 1762, in the 63rd year of his age.

Tomb, E. W. 62,—N. and S. 35.

Dr. Benson was educated at the University of Glasgow. In the year 1721, he came to London, and receiving the approval of several of the most eminent Presbyterian Ministers, he began to preach, first at Chertsey, and afterwards in the metropolis. At the recommendation of Dr. Calamy, he went to Abingdon, where he continued seven years. He then returned to London, and became pastor of a congregation in King John's Court, Southwark, where he continued eleven years. In 1740, he was chosen pastor of the congregation in Poor Jewry Lane, Crutchedfriars, and in this situation he continued till his death. His religious sentiments are well known to have harmonised with those of Socinus ; and the freedom with which he expressed his opinions, exposed him to much censure. This has been attributed to want of candour in his opponents ; but Socinianism had not *then* made that rapid progress among the Presbyterian Dissenters, which it did afterwards. It would seem that his integrity was unquestioned. "I believe no earthly consideration (says Mr. Pickard) could have tempted him to

“speak or act contrary to the dictates of his judgment and conscience ; or to what *he* apprehended to be the will of God.”—*W.*

**JOHN BILLINGSLEY, *Presb.*** Mr. Billingsley was many years colleague with Dr. Harris, at Crutched Friars. He entered on his ministry in the darkest part of the reign of King Charles II. He has often gone into the pulpit, without any comfortable rest the preceding night, and groaning under the burthen of the mortal body. This excellent and useful Minister departed to the world of spirits, May 2nd, 1722, in the 65th year of his age. Dr. Harris preached his funeral sermon from 2 Cor. v. 2, “In this we groan, earnestly desiring to be clothed upon with our house which is from heaven.”—*W.*

**DAVID BRADBERRY.** † The Rev. David Bradberry, died January 13, 1803, aged 67 years ; having been a preacher of the gospel 42 years.

Head Stone, E. and W. 121, 122,—N. and S. 43, 44.

**THOMAS BRADBURY, *Ind.*** † In this vault is deposited the body of the Rev. Mr. Thomas Bradbury, a very eminent Dissenting Minister of this city. He was greatly distinguished for his zealous defence, both from the pulpit and the press, of the fundamental principles of religion ; nor was he less remarkable for his hearty affection and firm attachment to the *Protestant* succession, in the illustrious House of Hanover ; particularly in the alarming and perilous crisis at the close of the reign of Queen Anne. Full of the joyful expectation of a better and eternal life, he departed from our world, September 9th, 1759, in the 82nd year of his age, and in the 64th of his ministry. Reader ! go thy way, and consider that, if the vivacity of genius, or the charms of eloquence, could have prevented the stroke of death, this monument had not been erected. Remember, also, that as surely as night succeeds the longest day, so surely will death conclude the longest life. Work, therefore, while it is day.

Tomb, E. and W. 40,—N. and S. 66, 67.

Mr. Bradbury was many years Minister of New Court, Carey Street. He was so pre-eminent in his day, as a staunch and uncompromising advocate for civil and religious liberty ; that in

addition to the above inscription on his tomb, some further account of him, cannot but prove acceptable to the reader.—“Mr. Bradbury esteemed the revolution of 1688, as a most glorious work of God ; and from the beginning of his ministry to its end, he observed the 5th of November, whereon it happened, as an *Anniversary* of our deliverance from popery and arbitrary power, and preached suitably to the occasion ; employing all his talents against high-church politics and popery, and in defence of our invaluable liberties. But the roughness with which he handled the Jacobites, could not fail to excite their hatred ; and they singled *him* out as one of the first objects of their resentment. On the 1st of March 1709 the popish mob burnt his meeting-house, and threatened his person. But these violent proceedings instead of intimidating our patriot, rather gave an edge to his zeal, and attached him more strongly to his principles. Endowed by nature with an uncommon share of courage and boldness, he was peculiarly fitted for the work and station which Providence had assigned him. In these qualities, he seems very much to have resembled the great reformer *Luther*. A man of *less* intrepidity than *Luther*, would scarcely have been able to contend with interested and designing men, backed by the strong arm of the civil power. Perhaps the *protestant* religion in this country, was never in greater danger than towards the latter end of the reign of Queen Anne. The measures pursued by the *Tory* ministers of that period, (headed by the infidel Lord Bolingbroke), evidently tended to set aside the Hanoverian succession, and to introduce the *Pretender* and *Popery*. In *this* they were supported (and no wonder) by the high-church party ; but opposed by all true friends to British liberty, and, by *none more* than the *Protestant Dissenters*. This caused them to be marked out as objects of persecution, and it was determined to make use of the civil power to oppress them. For this purpose they passed a bill to prohibit occasional Conformity ; which was followed quickly by another for preventing the growth of *Schism*.\* In this trying period, Mr. Bradbury stood forth, bold as a lion, fearless of danger, and risked everything that was dear to him, in upholding the liberties of his country. For doing this, he tells us, “he was lampooned in pamphlets, belied in newspapers, *threatened by great men*, and mobbed by those of the baser sort.”

\* My history of this iniquitous “Schism Bill,” price 1d., may be had of J. Paul, 1, Chapter-house Court.—*Editor*.

His extraordinary courage, zeal, and activity, in this *noble* cause, rendered him a perpetual thorn in the sides of the ministry ; who left no engine unemployed either to *silence* or *ruin* him. Their first expedient was in the shape of *bribery*. He was offered considerable preferment, in case he would *conform* : in short, the Queen employed her secretary, Mr. Harley, to make him the tender of a *bishoprick* ! When the ministry found that he was not to be *bought off*, they began to *threaten* him ; but our sturdy patriot was neither to be *cajoled* nor *intimidated*. Foiled in both, they now actually laid a plan for his *assassination*. The person hired to put this diabolical plan into execution, coming to the meeting-house, in order to obtain an *accurate* knowledge of his person ; Mr. Bradbury's discourse *that day* made such a powerful impression on his mind, as not only to disarm his intentions, but, (O amazing grace !) proved the happy means of his saving conversion to God.

The gloomy state of public affairs, in consequence of the intrigues that were carried on in favour of the *Pretender*, excited, in all true Protestants, the most dismal apprehensions ; but Divine Providence, and its inevitable decrees, took the whole work out of creature hands. Surprising to all ; but terrible as a clap of thunder to the adherents of Popery, and the enemies of the Protestant succession, Queen Anne suddenly departed this life on Lord's day morning, August 1, 1714 ; being the very day (wondrous to relate) that the *Schism Bill* was to have commenced its operations ; but this *eventful* occurrence, struck the bill, as it were, with a *dead palsy*, from which it never recovered. George I. of the illustrious House of Hanover, ascended the British throne. This produced an instant change in the ministry ; the vile Bolingbroke, (as notorious as *Haman* of old,) was attainted for high treason, and obliged to flee the country ; and new life was given to the *Protestant* interest throughout all Europe.

Mr. Bradbury preached his last sermon on August 12, 1759. A few days after, he was taken ill. He had the presence of God with him ; none but Christ was the foundation of his hope ; hence arose his fervent and daily breathing, "Come Lord Jesus, come,"—and when he had strength, he would add,—"Come quickly." Thus lived and died, Thomas Bradbury, a man as highly esteemed by many, and perhaps as much iniquitously reviled by others, as most men of his

age. But the glory of Christ, and, the good of his country, were so closely interwoven in his principles, that it is no wonder he took for his motto—"Pro Christo et Patria,"—"For Christ and my country."\*—W.

\* I would preserve, in a note, the memorial of a narrative too striking ever to be lost.—Early on Lord's day morning, August 1, 1714, Mr. Bradbury was walking along *Smithfield* in a pensive condition. Dr. Gilbert Burnet, *Bishop of Salisbury*, happened to pass through in his carriage; and observing Mr. Bradbury, called out to him by name, and enquired the cause of his great thoughtfulness? "I am thinking," replied Bradbury, "whether I shall have the constancy and resolution of that noble company of martyrs who were burned to ashes in this place; for I most assuredly expect to see similar times of persecution, and that I shall be called to suffer in a like cause." The Bishop (a zealous protestant) endeavoured to quiet his fears; told him the Queen was very ill, that she was given over by her physicians, and that he was *then* going to Court, to inform himself of the exact particulars. He assured Mr. Bradbury that he would despatch a messenger to him with the earliest intelligence of the Queen's death; and that if he should happen to be in the pulpit at the time of the messenger's arrival, he should be instructed to drop a handkerchief from the gallery, as a token of the event.

While Mr. Bradbury was preaching, the intelligence was communicated to him by the signal agreed upon. He suppressed his feelings during the sermon; but, in his last prayer, he returned thanks to God, for the deliverance of these kingdoms from the evil counsels and designs of their enemies; and implored the Divine blessing upon "His Majesty King GEORGE, and the house of Hanover."

Mr. Bradbury ever afterwards gloried in being the first man in the kingdom who proclaimed King George the First."

The whole body of ministers of the three denominations of Protestant Dissenters in London, went up with an address to his Majesty King George, on his accession to the throne, on September 28, 1714. Mr. Bradbury was one of them. As they were dressed in *cloaks* (according to their fashion) a nobleman accosted him with "Pray, sir, is this a funeral?" "Yes, my lord," replied Mr. Bradbury, "it is the funeral of the Schism Bill, and the resurrection of Liberty!!!"

"Blessed be the name of God for ever and ever; for wisdom and might are His; and he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding."—He also saith to his people, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Dan. ii. 20, 21. Psalm l. 15.—Ed.

**JOHN BRADFORD.** † Here lies interred the mortal remains of the Rev. John Bradford, A.B., late of Wadham College, Oxford, and Minister of the City Chapel, Grub Street, London : whose immortal spirit ascended to God, July 16, 1805, in the 55th year of his age. Born of a spiritual birth, he lived the sweet life of faith on the Son of God ; and, with that ardour of affection, and warmth of zeal for undefiled religion peculiar to a Minister called of God, he publicly and boldly declared those things which he had *seen* and *heard* ; to the refutation of detestable error, the liberation of sensible sinners from the galling chains of legality, and, to the establishment of many Christians in the truth as it is in the Lord Jesus. The substance of whose preaching was—man nothing but sin, and *Christ all in all* in the great salvation of his elect ! These themes, as they animated his soul, employed his tongue with peculiar energy, in shewing with undaunted faithfulness, the essential distinction between the old and new covenants, works and grace, the law and gospel, the old man and the new, detested error and refulgent truth. Where *sin* abounded, grace did much more abound !

Head Stone, E. and W. 116, 117,—N. and S. 60.

Mr. Bradford was in the early part of this life a minister in the Established Church, and curate of Frilsham, in Berkshire. From his own confession we have it, that during that time he was an avowed Arian, and denied the Divinity of Christ. But when the Spirit of God regenerated, and made him a new creature, he then acknowledged that no man, by human wisdom, can understand the Scriptures ; but, that the Holy Ghost himself must open them to the renewed mind. “ I was writing,” said he, “ a sermon from these words, ‘ *Ye must be born again.*’ I now felt as I never felt before. I had sins presented to my mind, which I had never thought of, and never considered to be sins : and *this sin* in particular, that—I wore the *livery* and received the *pay* of a minister of the gospel, whereas I was only an hireling. I now saw that I must be born again ; I was convinced of the *necessity* of the new-birth, and cried earnestly that I might experience the *reality*. I never finished the sermon I had begun ; but, instead thereof, I burned *most*, if not *all*, my old sermons. I was before that time an *Arian*. The first relief I felt was from a view that Jesus Christ was *God*. I heretofore had not doubted but that such a *man* as Jesus Christ had *lived* ; I did not behold him as *God* ; his Deity I now see as the ground of all my

Christian confidence. I went to preach the next Sunday *from what I felt*, and the effect was wonderful. No less than five persons were awakened under that sermon. *The report soon spread.*"

Mr. Bradford afterwards laboured in the connection of the Countess of Huntingdon; on leaving which, he became the Minister in a new chapel erected for him, in Bartholomew Street, Birmingham. On a pressing invitation, he removed to London in the year 1797, and here he ministered with great acceptance, till his Master called him home. The inscription on his stone, which is now nearly obliterated, was from the pen of Mr. Horne.

THOMAS BRAND. † In memory of the Rev. Mr. Thomas Brand, who from principles of piety and charity, devoted his life and estate, to the interests of religion and the good of the gospel, died December 1st, 1691.

A flat stone, E. and W. 19,—N. and S. 21.

Mr. Brand was of Merton College, Oxford, and was born at Leaden Rooding, in Essex, 1635. He never was without some project for doing good; and could as soon cease to live, as cease to attempt to be useful to souls. His charities were computed to amount to more than £300 per annum.—P.

ROBERT BRAGGE, Sen., *Ind.* † Here lyeth in hope, the precious dust of the Rev. Robert Bragge, Minister of the gospel, who died, April 14, 1704, aged 77 years.

Head Stone E. and W. 20,—N. and S. 22, 23.

There were two ministers of this name, father and son. The remains of the *son* rest in the same tomb which contains the dust of John Bunyan.

Robert Bragge, sen., was born in the year 1627. He was ejected by the act of Uniformity in 1662 from the Rectory of Allhallows the Great; when he formed a Church of the Congregational order. After the Restoration, Mr. Bragge's congregation met in Pewterers' Hall, Lime Street, where he preached till his death, April 14, 1704, aged 77 years. The inscription on the tomb respecting him is scarcely legible.

ROBERT BRAGGE, Jun., *Ind.* † Here also lies the body of the Rev. Robert Bragge, Minister of the gospel, who departed this life, February 12th, 1737, ætatis 72.



Tomb (Bunyan's) E. and W. 25, 26,—N. and S. 26, 27.\*

Mr. Robert Bragge, Jun., was for some time Lord's Day evening lecturer at Salter's Hall. Upon the death of Mr. Nathaniel Mather, Pastor of the Congregational Church, in Paved Alley, Lime Street, Mr. Bragge was invited to succeed him. A few years afterwards, he was chosen one of the merchant's lecturers, at Pinner's Hall. At length, after a long course of unwearied labours in the service of his Divine Master, he was taken peacefully to his rest; having been Pastor of the church in Lime Street almost forty years.—W.

JOHN BRINE, *Bapt.* † Here lie interred the remains of the Rev. John Brine, who departed this life February 21st, 1765, in the 63rd year of his age. His ministerial abilities were very extraordinary, and his zeal and faithfulness in asserting and defending the great truths of religion, equally conspicuous. Not long before his decease, he expressed his sentiments in the following words: "I think I am of sinners the chief—of saints the least; I know that I am nothing, but by the grace of God, I am what I am."

Head Stone, E. and W. 51,—N. and S. 29.

Mr. John Brine was born at Kettering, in Northamptonshire, in the year 1702. He was among the first-fruits of Dr. Gill's ministry, between whom there was a perfect congeniality of views upon religious subjects. He was a few years at Coventry, and then succeeded Mr. Morton, as Pastor of the Baptist Church at Currier's Hall, commonly called Cripplegate meeting, in the year 1730. During the thirty-five years that he resided in London, he took a principal lead in all the public transactions that concerned his own denomination. Dr. Gill, in his funeral sermon for him, which was printed, speaks of his "great understanding, clear light, and sound judgment in the doctrines of the gospel, and the great and deep things of God." His writings which are numerous, are now scarce. One volume in octavo,

\* In this celebrated tomb, several other persons are also buried; viz., Mrs. Phœbe Bragge, Mr. Theophilus Bragge, Dr. Robert Bragge, Mrs. Anne Jennion, Mrs. Sarah Poole, Mrs. Anne Holyhead, Mrs. Elizabeth Jennings, Mr. John Long, Ensign Joseph Jennings Poole; also "Here lies the body of Mr. John Strudwick, who died 15th January, 1697, aged 43 years." Mr. Strudwick was a grocer on Snow Hill. It was at his house that *Bunyan* breathed his last. Mr. Strudwick survived him only nine years.

entitled, "A treatise on various subjects," is of great value, especially to ministers.—*W*.

**WILLIAM BROADFOOT.** † The Rev. William Broadfoot, born 8th August, 1775, died 6th June, 1837. He was the first Minister of the Secession Church in the Orkney Islands, where during the space of nineteen years, his labours were greatly blessed. In 1817, he undertook the charge of the congregation of the same communion in Oxendon Street, London ; when he was compelled by declining health to resign it in 1830. He was then appointed to the office of theological tutor at Cheshunt College, in which important trust he continued to labour until it pleased *Him* to whose service he was devoted, to call him from his work on earth, to the enjoyment of a glorious and eternal rest.

Head Stone, E. and W. 43, 44,—N. and S. 78.

**JOHN BROWN, *Ind.*** † The Rev. John Brown, nearly thirty years Pastor of Cumberland Street Chapel, died February 9th, 1816, aged 77 years. For me to live is Christ and to die is gain.

Head Stone, E. and W. 95, 96,—N. and S. 54.

**JOSEPH BROOKSBANK, *Ind.*** † In memory of the Rev. Joseph Brooksbank, forty years pastor of the church assembling in Haberdashers' Hall ; and one of the founders of the London Missionary Society. Born February 17, 1762, died April 19, 1825.

Tomb, E. and W. 48, 49,—N. and S. 1.

**CHARLES BUCK, *Ind.*** † Sacred to the memory of the Rev. Charles Buck, who departed this life August 11th, 1815, in the 44th year of his age. If an enlarged knowledge of the doctrines of grace, accompanied with unaffected humility of mind ; if a tender conscience for sinners at large, and an unremitting attention to his own flock ; if a steady attachment to his own principles of religion, and a liberality of sentiment towards other Christians ; if an assiduous application of peculiar talents, and the publication of many useful volumes, be characteristic of an eminent Christian, and a faithful minister of Christ—he was one.

Head Stone E. and W. 36,—N. and S. 28, 29.

JOHN BUNYAN, *Bapt.* † Mr. John Bunyan, Author of the *Pilgrim's Progress*, Ob. 31st August, 1688, æt. 60.

Tomb, E. and W. 25, 26,—N. and S. 26, 27.

The above is all that is inscribed (so far as *he* is concerned) on the tomb which is erected over the vault that contains the remains of Bunyan. At least the bodies of twelve other persons, if not more, are interred in the same vault, whose names are respectively inscribed *on* the tomb, and on each *side*. See note, p. 16. The name and fame of Bunyan stand in no need of sculptured monument to perpetuate *his* memory. His eventful Biography, his twelve years incarceration in Bedford Jail for preaching the gospel,\* *All is well known*. And, doubtless, God will bless to future generations, yea even to the end of time, his precious writings. He wrote sixty books, and lived sixty years. Three thousand persons, it is said, have been collected in the Borough of Southwark, *before breakfast*, to hear him preach, even at one day's notice. King Charles II. once asked Dr. Owen, how he, who had so much learning, could hear a *tinker* preach? To which the doctor replied, 'May it please your Majesty, had *I* the tinker's abilities for preach-

\* The statute on which Bunyan was imprisoned, was enacted in Queen Elizabeth's despotic reign, in which more sanguinary laws were made, than in those of her predecessors. It was entitled, "An Act for the punishment of persons obstinately refusing to come to church, &c." It enacted, "that if *any* person above the age of sixteen, should refuse attending the reading of common prayer in some church, or should be present at *any conventicle* under pretence of religion, he should be committed to prison without bail: and in case he refused to sign a declaration of conformity within three months, he should abjure the realm, and go into perpetual banishment; in failure of which he was to suffer death, without benefit of clergy!!" Under this dreadful Act, Bunyan was sentenced. Justice Keeling told him, "Hear your judgment; you must be had back again to prison, and there lie for three months following; and, at three months end, if you do not submit to go to church to hear divine service, and leave your preaching, you must be banished the realm; and, if after such a day as shall be appointed you to be gone, you shall be found in this realm, or be found to come over again (without a special license from the king), you must stretch by the neck for it, I tell you plainly." But, said the intrepid Bunyan, "I told him, as to *this* matter, I was at a point with him; for, if I were out of prison to-day, I would preach the gospel again to-morrow, by the help of God."

See my Tract, "Black Bartholomew," 2d., J. Paul.—Ed.

ing, I would most gladly relinquish *all* my learning.' In a word, whatever is Bunyan's subject, man is humbled, Christ is exalted, and God is glorified.—*I.*

GEORGE BURDER, *Ind.* † The Rev. George Burder, died 29th May, 1832, aged 80.

Vault, E. and W. 39,—N. and S. 62.

George Burder was born in London, June 5, 1752. After leaving school, his father thought he evinced so great a talent for *drawing*, that he placed him under Mr. Isaac Taylor, a designer and an engraver of some eminence in his day. About 1773, he became a student in Somerset House, and attended the Lectures on Anatomy, Architecture, &c. There he pursued his studies with such diligence and success, that he quickly obtained both extensive and lucrative employment; so much so, that when in 1777, he felt a strong desire to enter the ministry, he much feared his relatives and friends would reproach him for "quitting a certainty for an uncertainty." It is now comparatively but little known that, by far the best illustrations of Bunyan's *Pilgrim's Progress* ever executed, up to that period, were designed and engraved by George Burder. They were sixteen in number, and appeared in a handsome edition of that work, with Mason's notes, published in 1778, by Vallance and Simmons. The spirited group in "Vanity Fair," (Pl. ix.) would do honour even to the pencil of a first-rate artist of our own times. At the lower corner of the plate, is engraved, "G. Burder, invent. et sculpt., 1775." Good impressions of these engravings have long become exceedingly scarce.

Before engaging regularly in the work of the ministry, Mr. Burder preached frequently in Shropshire, Staffordshire, &c., sometimes in rooms and in barns, and at other times out of doors. On several of these occasions he encountered much persecution, and even great danger, from bricks, stones, rotten eggs, and other missiles, savagely hurled at him by infuriated high-church mobs. But though he himself providentially never received personal injury from them, his hearers were not always so highly favoured, as more than once, several of them were severely hurt.

His first settlement as pastor over a church, was at Lancaster, in October, 1778. There he continued between five and six years; but circumstances occurring that rendered him rather uncomfortable, he accepted an unanimous call

from the church at West Orchard Chapel, Coventry, where, after preaching several months, he was, in May, 1784, ordained their pastor. In this field of usefulness he laboured with remarkable acceptance nearly twenty years.

In consequence of the death of the Rev. John Eyre, of Hackney, in March, 1803, who was secretary to the London Missionary Society, and Editor of the Evangelical Magazine, Mr. Burder was induced to leave Coventry and come to London, where he accepted the invitation to succeed that gentleman in both those offices; and in June the same year, he became pastor of the Independent Church in Fetter Lane. Over this affectionate and devoted people he presided, till after years of most distressing, though most patient suffering, from a virulent ulcer, or cancer, in his face, he on May 26th, 1832, within a very few days of the completion of his eightieth year, received the long, but submissively wished for, gracious mandate from his Heavenly Father, "Come up hither, thou good and faithful servant, enter thou into the joy of thy Lord."

Mr. Burder's publications are held in high estimation, but his reputation as an author, is founded mainly on his "Village Sermons."

S. J. BURTON.

*London.*

**SAMUEL BURFORD, *Bapt.*** † Here lies the Rev. Mr. Samuel Burford, many years Pastor of a church in Goodman's Fields. Died April 16th, 1768.

His virtues need no stone to shew,  
Full well his friends his merits knew;  
While living was by all beloved,  
By all regretted when removed.

Head Stone, E. and W. 24, 25,—N. and S. 64, 65.

Mr. Burford had been about seven years pastor of the church at Lyme, in Dorsetshire. He was ordained over the Baptist Church, at Prescott Street, Goodman's Fields, September 4th, 1755. He filled up the important station into which the providence of God had brought him, with great reputation, comfort, and success. He possessed great humility of mind, and a sweetness and affability of temper, which rendered him accessible to persons in the meanest station. He was distinguished for Christian candour and modesty; so that these dispositions evidently possessed his heart, governed his conduct, and put life into his public ministrations. In his pulpit exercises he discovered much spirituality, and fervour of soul. A divine blessing attended

his labours, so that he was a useful minister of Jesus Christ, and God highly honoured this faithful man, by giving him many seals to his ministry. He preached at Prescot Street, on Lord's Day, April 10th, but before another sabbath had revolved, his eyes were closed in death, and he was entered into the joy of his Lord. At the grave he was designated by Mr. Clark, of Unicorn Yard, as "an able, faithful, zealous, useful, and humble servant of Jesus;" and Dr. Stennett preached his funeral sermon from John xx. 16, "*Then said Thomas, let us also go, that we may die with him.*"—*I.*

**WILLIAM BUTTON, Bapt.** Mr. William Button, Pastor of the Baptist Church in Dean Street, Tooley Street, upwards of forty years, died August 2, 1821, aged 67 years. Head Stone E. and W. 21,—N. and S. 28, 29.

Mr. Button's father (Mr. John Button) was a deacon of the church under Dr. Gill. The Doctor preached a most admirable funeral sermon for Mr. Button's mother, who died in 1766, which was printed, entitled, "*The dejected believer's soliloquy,*" from Psalm xl. 11. Mr. Button lies buried in the same grave with his father (who died in 1812) and mother; and, subsequently, his widow, Mrs. Button, with her youngest son William, and only daughter, Mrs. Joseph Dare.

In 1762 Mr. Button was placed under the tuition of the celebrated Mr. John Ryland, sen., of Northampton, and received his first serious impressions under a funeral sermon, (text, Matt. xix. 14.) occasioned by the death of one of his schoolfellows; another young person in the school was also awakened under the same sermon. This youth and young Button, used after the school-instructions were concluded, to retire together to their chamber, to read, converse, and pray. On September 11, 1767, Master Button and Master John Ryland (afterwards Dr. Ryland of Bristol) related their experience before the church at Northampton, under the pastoral care of Mr. Ryland sen., and on the following Lord's day they were baptized together in the River *Nen*, about a quarter of a mile from the school, and on the same day partook of the Lord's Supper. Young Ryland was fourteen years and nine months old at the time, and young Button only thirteen years and six months. Mr. Button commenced preaching when he was *nineteen*. He was then a member of the Baptist

Church at Unicorn Yard, Southwark. Dr. Stennett, Mr. Benjamin Wallin, Mr. Macgowan, and his pastor Mr. Clarke, all took him kindly by the hand, and bade him God speed. He first supplied the church at *Hitchin*, Hertfordshire, who had been deprived by death of their valuable pastor, Mr. Samuel James, whose daughter, Miss Anna James, he subsequently married. This church wished him to continue with them ; but a separation taking place in Dr. Gill's church, on the majority making choice of Dr. Rippon to be their pastor, he was requested by those separatists, among whom were three out of four of the deacons, to preach to them for twelve months. Their New Meeting House, in Dean Street, Tooley Street, was opened in Nov. 1774, and Mr. Button was ordained Pastor of the church, July 5, 1775. In September 1815, more than forty years afterwards, he wrote a Letter to the Church, from which I transcribe the following :—  
“The Church in Dean Street, has long lain near my heart. I have been many years pastor over it. I have endeavoured to feed the flock of God committed to my charge, with knowledge and understanding, looking to Jesus, the great and good Shepherd, for supplies. When I take a retrospective view of my life and labours among you, I perceive ten thousand defects ; I sink into the dust of abasement, and there bewail my numerous faults. I am filled with admiration and gratitude to God, who has borne with my manners in the wilderness, and with my imperfections in the church. Brethren, I have had my joys and my sorrows ; my elevations and depressions. The church at Dean Street has been my sanctuary, the place of my delight. Hither I was sent by the Lord in the year 1774. Here the Lord has given me children, who have been nourished and brought up, and taken to glory. Here I have enjoyed the most pleasant communion with my Christian friends ; and here, which is still more delightful, I have truly had fellowship with the Father, and with his Son Jesus Christ. I have had soul-elevating seasons in the pulpit, at the Lord's table, and at our weekly prayer meetings. Here also I have heard many persons declare their experiences, and relate what God had done for their souls under my poor ministry, which has warmed my heart. In short, I have repeatedly seen the power and glory of God evidently displayed in this little sanctuary, to the joy of my soul.”—The deep piety and

humility of the above long extract, from a much longer letter, must be the Editor's excuse for inserting it. Mr. Button, was a solid judicious minister, and a worthy man.

Dean Street Meeting was taken down a few years back, as it stood in the line of the projected Greenwich Railway, and a new chapel built for the church and congregation in Trinity Square, Southwark. The church is now under the pastoral care of Mr. Benjamin Lewis.—*Ed.\**

**WILLIAM BOULTON.** † Rev. William Boulton, formerly Minister of a congregation of Protestant Dissenters in Dublin, died November, 1799, aged seventy years.

Head Stone, E. and W. 9,—N. and S. 49.

\* In Dr. Ryland's inimitable "Poetical Essays," all of which were written by him *before* he was quite eighteen years of age, (and a new edition of which, with many notes, I published in the year 1829,) the reader will find inserted two Essays, numbered 80 and 81, penned on the occasion of the death of *two* of their schoolfellows, within eight days of each other. In these, the energy of holy young Ryland for the souls of his school-mates, is great indeed. He would have a *quill* from the *wing* of the angel of *death*; he would open his *veins* for *red ink*; he would dip his pen in his choicest *blood*; but, he *knew* the work was all of God!—He says,

"Good God, 'tis THOU, and THOU ALONE,  
The work must undertake."

O that death's angel, from his wing,  
Would lend a friendly quill,  
My veins the ink should find; for ink,  
My choicest blood I'd spill!

O could I but in letters *red*,  
With efficacy write;  
Make ye, who, while ye live, are *dead*,  
Begin to live aright!

Had I, still wet with H—y's gore,  
The king of terror's *dart*;  
'Twould be *too dull* to make one stroke  
On the *least harden'd* heart!

Good God! 'tis thou, and thou alone,  
The work must undertake;  
Then melt, O melt some heart of *stone*,  
Or bow some *iron* neck!

O may *this* death, like C—b's be\*  
Some wretched sinner's *life*;  
O may this *breach*, that *sin* has made,  
Set *some*, with *sin* at *strife*.

\* This was that Master C—b, whose death, four years previous, was the awakening life to *both* the youths, Ryland and Button.



JOSEPH CARTWRIGHT, *Ind.* † In memory of the Rev. Mr. Joseph Cartwright, late of Lant Street Chapel, Southwark, died November 5, 1800, aged 52 years.

What if death my sleep invade,  
Should I be of death afraid?  
What if beams of opening day  
Shine around my breathless clay?  
Tender friends awhile may mourn,  
Me from their embraces torn:  
Dearer, better friends I have,  
In the realms beyond the grave.  
See the golden gates display'd,  
See the *croton* to grace my head!

Head Stone, E. and W. 43,—N. and S. 22, 23.

SAMUEL CHANDLER, D.D., *Pres.* It is somewhat remarkable that Dr. Chandler, who, Wilson says, closed a long and honourable life, May 8, 1766, in the 73rd year of his age, should have no inscription on his tomb. Dr. Chandler was born in 1693, at Hungerford, Berks. He began to preach about 1714. He was chosen in 1716 Minister of the Presbyterian congregation at Peckham. Venturing his wife's fortune in the South Sea bubble scheme, he unfortunately lost the whole of it. In 1726 he became minister of the congregation at the Old Jewry, and in this situation he continued for upwards of forty years. His preaching, writings, and general character, procured him high and deserved reputation; and his congregation which continued in a flourishing state to the last, consisted of many persons of the greatest weight and opulence among the Dissenters. On being once offered a diploma of D.D., he declined accepting it, because, as he said, in the pleasantness of conversation, "So many *blockheads* had been made doctors:" however he at last accepted of that honour, which was conferred on him by the two universities of Edinburgh and Glasgow.

Tomb, E. and W. 4, 5,—N. and S. 8, 9.

JOHN CHIN, *Bapt.* † The Rev. John Chin, died August 28, 1839, aged 66 years. He was thirty-two years Pastor of the Baptist Church in Lion Street, Walworth. He was a faithful, zealous, and successful Minister of the Gospel of Jesus Christ. His unwearied labours were owned of God and blest. Numerous seals were given to his ministry, and

many were added to the church. His memory will long be cherished and held sacred by his flock; and his kind, humble pious, and consistent conduct, will ever live in the remembrance of a grateful and benefited people, a mourning widow, and a numerous and an affectionate family.

Head Stone, E. and W. 15;—N. and S. 14, 15.

The above is a correct delineation of John Chin; what is inscribed on his stone is due to his memory. He was born at Hinton, near Blandford, Dorset, in May 1773, and derived his knowledge of the truth, under God, from the ministry of the late Rev. W. Hey, of Castle Green Meeting, Bristol. On his removal to London, he was baptized by the late Mr. James Upton, and joined the church under his care in Blackfriars Road. The church at Lion Street was composed of some members, who, in the year 1805, left the church in East Lane. They built a very small meeting, and chose Mr. Chin as their pastor. He was ordained over them, December 29, 1807. The church becoming large, and the congregation considerable, the meeting house was, in consequence, several times enlarged, and will now accommodate at least nine hundred persons. Mr. Chin, during the latter part of his days, endured great bodily affliction; but he was eminently sustained throughout, and in his last illness also, by the holy truths he had so long preached; and he is now doubtless for ever at rest.—*Ed.*

MATTHEW CLARKE, *Ind.* † M. S. In hoc sepulchro conditur Matthæus Clarke, Patris venerandi filius cognominis, nec ipse minùs venerandus; literis sacris et humanis a primâ ætate innutritus linguarum scientissimus: in munere Concionatorio eximius, operosus et felix: in officio pastorali fidelis et vigilans: inter Theologorum dissidia moderatus et pacificus: ad omnia Pietatis munia promptus semper et alacris: conjux, frater, pater, amicus, inter præstantissimos: erga omes ominum ordines egregiè benevolus.

Quas vero innumeras invicta modestia dotes  
Celavit, nec fama profert, nec copia fandi  
Est tumulo concessa: sed olim marmore rupto  
Ostendet ventura dies; præconia cœli  
Narrabunt; judex agnoscat, et omnia plaudent.

Abi, Viator, ubitunq; terrarum fueris,  
Hæc audies.

Natus est agro Leicestriensi, A.D. 1664. Obiit Londini,

C

27<sup>o</sup> die Martii, 1726. Ætat. suæ 62. Multum dilectus multum desideratus.

The above Latin inscription was composed by Dr. Isaac Watts, who likewise gave the following English translation

Sacred to Memory. In this sepulchre lies buried Matthew Clarke, a son bearing the name of his venerable father, nor less venerable himself; train'd up from his young years in sacred and human learning; very skilful in the languages; in the gift of preaching excellent, laborious, and successful; in the pastoral office faithful and vigilant among the controversies of divines moderate always, and pacific; ever ready for all the duties of piety; among husbands, brothers, fathers, friends, he had few equals; and his carriage toward all mankind was eminently benevolent.

But what rich stores of grace lay hid behind  
The veil of modesty, no human mind  
Can search, no friend declare, nor fame reveal;  
Nor has this mournful marble power to tell.  
Yet there's a hastening hour, it comes, it comes,  
To rouse the sleeping dead, to burst the tombs  
And set the saint in view. All eyes behold:  
While the vast record of the skies unroll'd,  
Rehearse his works, and spread his worth abroad;  
The Judge approves, and heaven and earth applaud.

Go traveller; and wheresoe'er  
Thy wandring feet shall rest  
In distant lands, thy ear shall hear  
His name pronounced and blest.

He was born in Leicestershire, in the year 1664, he died at London, March 27, 1726, aged 62 years, much beloved, and greatly lamented.

Matthew Clarke was an eminent divine among the Independents. His father, of the same name, was ejected by the act of Uniformity in 1662, from Narborough, in Leicestershire, and compelled by the violence of persecution, to retire to a solitary house in Leicester Forest, where his *only* son, Matthew was born, February 2nd. 1663. Young Matthew entered on his ministerial work, in the year 1684, a time of as great severity against Protestant Dissenters, as had been known since the restoration of King Charles the Second. In 1689, he became joint pastor with the aged Mr. Stephen Ford, over the Independent congregation in Miles's Lane. Mr. Ford's church and auditory were reduced

so low, that (in their invitation) they were almost ashamed to acquaint him with it; but they were surprised with his humble and modest reply:—"That he had cast himself upon the providence of God, which had always provided well for him; therefore, as he had no reason to question their doing for him according to their ability, he should be *satisfied with the will of God*, and be content to fare as God should bless them together." It was some time before the providence of God smiled upon this undertaking, but after a while he had a crowded audience. He was minister at Miles's Lane, thirty-seven years. When drawing near his end, a brother minister (Mr. Neale) visited him, to whom he opened his heart, wounded with the divisions among his brethren in the ministry, which he was satisfied, without some remarkable appearance of God, would end in the loss of *the vital power of religion* among them; the glorious Spirit of God, in his converting and sanctifying operations, being already, in a great measure, departed from their assemblies. "*But (says he), I shall be shortly out of the way—I am not far from the place where the weary are at rest.*" A few days after this, his weary pilgrimage was ended. The account of him in *Wilson* is long, the above is only a small portion. One remark of his, ought not to be omitted. He considered that to interpret scripture merely by the sound of words, is *playing with our Bibles*, and trifling in the preacher; as it serves only to *impose on the people*, and induces them to think the text speaks what it *never intended*.—*W.*

GEORGE CLARK, *Ind.* † Rev. George Clark, who was the last seven years of his life, the minister of the Independent Church, at Ponder's End, Middlesex. Died, April 3rd, 1832, aged 56 years.

Head Stone, E. and W. 95, 96,—N. and S. 49, 50.

JOHN CLAYTON, *Ind.* † The Rev. John Clayton, Obt. 22nd Sept., 1843, æt. 89; for nearly fifty years the faithful, devoted, and successful pastor, of the church of Christ assembling in the King's Weigh-house Chapel, Eastcheap.

In life beloved and honoured;  
In death lamented and revered.

Tomb, E. and W. 118,—N. and S. 59.

Mr. Clayton, whose excellent character is by no means overrated in the above inscription, was born in the year 1753, at a small village called Clayton, near Chorley, in Lancashire. It appears his first serious impressions were received under Mr. Romaine. Sometime after, he was admitted a student in the college of Trevecca, under the patronage of the late Countess of Huntingdon. At the close of his academical course, he preached for some time in her ladyship's chapels, and also at the Tabernacle in Moorfields. He was, at one time, upon the eve of receiving Episcopal ordination; but, upon further investigation was led to *dissent*, for reasons which appeared to him of sufficient weight. The reading of *Towgood's Letters* are said to have had great weight with him, in this decision. Upon his quitting the Countess's connexion, he became assistant to the Rev. Sir Harry Trelawney, who was pastor of an Independent congregation, at West Loo, in Cornwall. An alteration taking place in the sentiments of that gentleman,\* Mr. Clayton removed to London, and preached as probationer at the Weigh-house. He was ordained to the pastoral office there in November, 1778. He discovered considerable abilities, and obtained an established reputation as a gospel preacher.

The King's Weigh-house was situated at the corner of Love Lane, in Little Eastcheap. The congregation assembling in it was of early origin; being collected in the reign of King Charles II. It became a large and flourishing society; having many wealthy persons belonging to it, and numbering a long list of worthy ministers; several of whose names will occur, as being buried in Bunhill. Some few years back it was taken down, and a new chapel built on Fish Street Hill, near the monument. For numbers and affluence, it is at present perhaps one of the most respectable of our congregational churches; under the pastoral care of Mr. Thomas Binney.

\* Sir Harry Trelawney, was a strange versatile person, of some considerable degree of notoriety in his day. He had been a warm advocate for the doctrine of the Trinity; but his zeal had cooled. He first preached with great ardour among the Methodists; then he joined the "*rational Dissenters*" (his own words); at length he renounced the ministry, and perhaps religion, altogether.—*Dyer's Life of Robinson*.

WILLIAM CLAYTON, *Ind.* † Rev. William Clayton, twenty-two years pastor of the Congregational Church, at Saffron Walden, in Essex, and seven years chaplain of the Grammar School, Mill Hill. Died March 15th, 1838, aged 53 years.

Buried in the same vault with his father, as above.

Tomb, E. and W. 118,—N. and S. 59.

JOHN COATES, *Presb.* † Rev. John Coates, died 2nd April, 1836, aged 71.

Tomb, E. and W. 111,—N. and S. 26, 27.

THOMAS COLE, M.A., *Ind.* Thomas Cole was a celebrated and eminent divine in his day. He was born about the year 1627. In 1656 he became principal of St. Mary's Hall, Oxford, where he was a distinguished tutor; he had the honour to educate many noted scholars in their day, and among them the great *John Locke*. Upon the restoration of Charles II., in 1660, Mr. Cole was ejected from his situation in Oxford, when he retired to *Nettlebed* in Oxfordshire, and kept an academy, which was in considerable repute. Mr. Samuel Wesley, the father of the celebrated John Wesley, was one of his pupils there. From *Nettlebed*, he, in 1674, removed to London to take the charge of the Independent congregation in Silver Street, lately under the care of Mr. *Philip Nye*.\* He was ordained

\* Philip Nye, M.A., was an extraordinary, and most eminent man indeed in his day. He lies buried in a vault under the parish church of St. Michael, Cornhill, and not in Bunhill Fields; else a more full account of him would have been given; but, the editor could not prevail on himself to omit just a passing sketch. Philip Nye, formerly Vicar of Kimbolton, was considered a leader, if not *the* leader of the *Independent* body. A man of talent, energy, and generous zeal; the unflinching advocate for civil and religious liberty. Dr. Calamy says, "He left behind him the character of a man of uncommon depth, who was seldom, if ever, outreached." When the majority of the assembly of divines determined on establishing and enforcing the *Presbyterian* form of church government, Philip Nye was among the small minority\* (a number not small *now*; and, it will, and must greatly increase;) who maintained, that the State magistrate, with his civil sword, has nothing whatever to do in determining controversies in Divinity; to uphold and keep in its enormous pay, *one* sect, at the *expense*, and in violation of the consciences of *all others*:

\* "In affairs of *conscience*, majorities have *no* force."

as pastor over them in Feb. 1674. Dr. Owen, with other ministers, assisted on the occasion. He was zealously opposed to what was called the *Neonomian doctrine*;<sup>\*</sup> and in this controversy he acted from strict integrity; and a firm persuasion of the truth and importance of the doctrines he espoused. Several years before his death, Mr. Cole, with the church

The determinate language they used, is *clear* and *unequivocal*. They asserted that "Every particular society of visible professors, agreeing to walk together in the faith and order of the gospel, is a *complete church*; and has full power, within itself, to elect and ordain all church-officers, to exclude all offenders, and, to do all other acts relating to the edification and well-being of the church. They disavowed the power of all synods, presbyteries, convocations, and assemblies of divines, over particular churches: *advice* they were ready to receive, *but*, the exercise of *jurisdiction* over them, they totally renounced." *This is religious liberty, the unalienable right of man*; and any infringement thereof, is arbitrary and despotic.—*Ed.*

Mr. Philip Nye died in Sept. 1672, aged 76.

\* *Neonomianism*.—For the information of a few readers, this note may be acceptable.—Neonomianism; the term signifies "a new law." It seems to be an essential part of the *Arminian* system. Towards the close of the seventeenth century, a controversy was agitated amongst the Dissenters, in which the one side, who were partial to the writings of Dr. Crisp, were charged with *Antinomianism*; and those on the other, who favoured the views of Mr. Richard Baxter, were accused of *Neonomianism*. Dr. Daniel Williams was a principal writer on the Neonomian side. Dr. Williams maintained the *conditionality* of the covenant of grace; but admitted that "Christ undertook that those who were to be taken into this covenant, should receive *grace*, enabling them to *comply* with the *terms* of it, and yield the *obedience* which God required." The following objection, among others, was made by Mr. Cole, and several other ministers, in 1692, against Dr. Williams' book, entitled, "Gospel Truth Stated," viz., "To supply the room of the moral law, vacated by Dr. Williams, he turns the *gospel* into a *new law*, in *keeping* of which we shall be justified, for the *sake* of Christ's righteousness; thus making *qualifications*, and *acts of ours*, a disposing *subordinate* righteousness, whereby we become capable of being justified by Christ's righteousness." In a word, the Neonomians maintained, that the gospel was a new law, consisting of commands, promises, and threatenings; the *terms* or *conditions* of which, were repentance, faith, and sincere obedience:—whereas, on the contrary, the glorious gospel of the blessed God, proclaims Christ all in all, in the work of salvation; and precious *faith* as that grace whereby a poor sinner *apprehends* him, and rests his all *on* him, for time and eternity.—*Ed.*

under his charge, removed to Tallow Chandler's Hall, Dowgate Hill; and from thence to Pinner's Hall, Old Broad Street. In the prospect of his approaching end, his mind was the most happy imaginable; and he conversed with different persons, in a manner that gave satisfaction to all. A long, and most interesting account of the same, in the closing scenes of his life, will be found in *Wilson's History*: a sketch only I give.—*Mr. Traile*. "Sir, you know what opposition is made to that doctrine which you have been enabled to deliver. It might do well therefore that, *now*, you declare your present thoughts of that doctrine.

*Mr. Cole*. "With all my heart:—I have enough to say of *that*. This one thing I am convinced of, that it is a foolish thing to seek for the *justification* of a sinner, without satisfaction to the *justice* of God; which nothing can do, but the *righteousness* of Christ *imputed* to him. While justice remains unsatisfied, it will overthrow all other grounds of hope for justification, that we can conceive of from our own *works* and *doings*. The justice of God strikes the sinner under the curse, and so leaves him in a condemned state. It would be miserable dying, if we had nothing else to ground our hope of eternal life upon, than our own works: better never have been born. But, we are shewn a clear, and a more abundant entrance into the kingdom of God, by the way of Christ's righteousness; *there* we meet with no obstructions, with no pull-backs. The law and justice may meet us, yet cannot hinder us from entering into heaven, seeing we are interested in the righteousness of Christ. If a sinner comes in his *own* righteousness, shut him out, says God; shut him out, saith the law; shut him out, says conscience; yea, shut him out, saith the devil:—but, when one comes *clothed with the righteousness of Christ*, let him in, says God; and let law, conscience, or Satan, speak a word against it, if they dare. It is high time to let go the world, to let go the creature, to let go all men, and to venture purely by faith, upon the justifying righteousness of Christ; without which, we have *no hope*: we have nothing to venture upon, but, *that anchor which is within the veil*."

On being asked, if he had no kind of *repenting*, that his holding of these truths of the gospel, had caused so much contention. "Repenting (says he) no; I repent that I have been no more vigorous and active in *defending* those truths;



in the *confidence* of which I die. If I have any desire to live, it is that I may be *further* serviceable in vindicating Christ's name in the pulpit. But, *he* can defend his own truth, when his poor creatures, his feeble ministers, who contended for them, (as well as they could) are laid in the dust. Death would be terrible to *me*, now, were it not for the comfortable assurance that faith giveth me of eternal life in Christ. I wait for a peaceable dismissal; I long to see his salvation; I long to be with Christ in paradise. O come! Lord Jesus, come quickly! God hath indeed made me a man of contention; but I would have all the world know, that the doctrine I have been preaching through life, I can comfortably *die* in. The enemies are in great hopes of treading down the cause of Christ; but *they will never prevail*. God will have his own witnesses, and a competent number of them too, in all ages. If Christ had not gone into the grave before us, it would have been a dismal place to have stepped into; but, he himself hath walked through that dark valley. You are come to hear my last dying groans; but know, when you hear them, that it is the sweetest breath I ever drew, since I knew Christ. He is gone to prepare a place for *me*; with this I am satisfied. I long for death, as a weary traveller doth for his rest: nothing troubles me but *life*, and nothing will relieve me but *death*." On being asked what he would have the church pray for, on his behalf? He replied, "Nothing for *me*, but a strong faith in Christ; I desire no more. Let God give me *that*, and faith will take in *all the rest*."

In this happy manner, Mr. Cole departed to the world of spirits, September 16th, 1697, in the 70th year of his age. He was interred in the upper ground in Bunhill Fields, but no stone, at least none remains, to mark the precise spot.—*W*.

JOHN COLLINS, *Ind.* † Here rest the remains of the Rev. John Collins, a sincere worshipper of God. He became a scribe well instructed in the kingdom of heaven. It is difficult to say, whether he was most respected whilst living, or regretted when dead. He departed Dec. 3rd, 1687.

Mr. Collins in early life went to America. Soon after he commenced preacher, he returned to England, and at length succeeded Mr. Mallery, as Pastor of the Independent

congregation at Lime Street. In *Wilson* there is a *very long* Latin epitaph for him, drawn up by Mr. Cotton Mather, with an English translation; but as it does not appear to have been transcribed on any stone, and is withal so much interlarded with creature adulation, I have only inserted a small portion of it as above.

JOHN CONDER, D.D. † H. S. E. Joannes Conder, S. T. P. Præco Evangelicus. Pastor annus sexdecim Cantabrigiæ; deinde Londini unum et viginti. Inter Fratres Dissidentis præses Academicus vici Homertonensi. Natus est agro Cantabrigiensi, A. S., 1714. Obiit, Hackney, xxx die Maii, 1781, ætat suæ lxxvii.—Translation: Here is interred John Conder, Professor of Divinity. A preacher of the Gospel. Pastor of a church at Cambridge sixteen years; and afterwards of one in London twenty-one years. President of the Dissenting Academy at Homerton. He was born in Cambridgeshire, in the year of our salvation, 1714. Died at Hackney, 30th day of May, 1781, in the 67th year of his age.

Peccavi.  
Resipui. Confidi.  
Amavi. Requiesco.  
Resurgam.  
Et ex gratia Christi,  
Ut ut indignus,  
Regnabo.

I have sinned.  
I have repented. I have trusted.  
I have loved. I rest.  
I shall arise.  
And through the grace of Christ,  
However unworthy,  
I shall reign.

Headstone, E. and W. 105,—N. and S. 41, 42.

(The latter part of the above inscription was composed by himself.)

Dr. Conder was born at Wimple, in Cambridgeshire, June 3rd, 1714. His grandfather, Richard Conder kissed him, and with tears in his eyes, said, "Who knows what sad days these little eyes are likely to see;" things wearing at that time a threatening aspect, relative to Dissenters. But, in *two months* after, the *clouds broke*, with Queen Anne's death, and fair days succeeded. Dr. Conder remarked, upon mentioning the above circumstance, "These eyes have, for more than sixty years, seen nothing but goodness and mercy follow me, and the churches of Christ, even to this day." Mr. Conder began his ministry in 1738, and preached his first sermon from Rom. i. 16. "I am not ashamed of the gospel of Christ." He first settled with an Independent

congregation at Cambridge, where he continued about sixteen years, with acceptance and usefulness. In 1754, he became Tutor of the Dissenting Academy, at Mile End. In 1762, he became sole Pastor of the congregation meeting on the *Pavement* in Moorfields. The University of Aberdeen conferred on him the degree of D.D. It was the constant object of his ministrations, to recommend Christ, in his person, offices, and grace, to poor sinners. There have been few in any age of the Christian church, who were more deeply acquainted with the things that accompany salvation, or could more skilfully divide the word of truth. In his last illness, he expressed a stedfast and unshaken confidence in the grace, faithfulness, and love, of a covenant God in Christ Jesus. "I bless God (said he) that I can say, that I have no doubt but that all things are rightly settled between me and my master."—*Ec.*

**JAMES CONINGHAM, *Presb.*** † Here resteth the body of the late Rev. Mr. James Coningham, M.A., Minister of the gospel, who died September 1, 1716, in the 47th year of his age.

Mr. Coningham was a worthy minister of the Presbyterian denomination, and was born about the year 1670. His first settlement was at Penrith in Cumberland, where he was made exceedingly useful, and had many seals to his ministry. In 1700 he removed to Manchester, where he continued about six years. While there, he was prosecuted by the Government, for keeping an academy; and had to maintain his ground against a number of persons who were enemies to the interests of the Dissenters. In 1712, he removed to the metropolis, and became pastor of the congregation meeting in Haberdashers' Hall. There his ministry was attended with great success; but after four years he was removed by death, Sept. 1, 1716.

**THOMAS COTTON, *Presb.*** Thomas Cotton, M.A., was born in the year 1653, at Workley, in Yorkshire. For two or three years he was minister at Ware, in Hertfordshire; from thence he removed to St. Giles's-in-the-Fields. Here he was very laborious and useful. When the insurrection took place upon Dr. Sacheverel's trial, in the year 1709, Mr. Cotton was one that suffered considerable loss.

He entered into his eternal rest in the year 1730, aged 77 years.

ANTHONY CROLE, *Ind.* † The Rev. Anthony Crole, who closed a laborious and useful life, July 3rd, 1803, aged 63 years; having been upwards of twenty-six years Pastor of a church of Christ in this city.

Head Stone, E. and W. 127, 128,—N. and S. 41, 42.

This worthy minister was a native of Scotland, and born in the year 1740. When he was about 22 years of age, he removed to London. Receiving many applications to be engaged fully in the work of the ministry, he relinquished his business, and went to Lady Huntingdon's College, at Trevecca. While this excellent man was faithfully and successfully labouring in his master's vineyard, he himself was, for a considerable time, harrassed with the most distressing doubts respecting his own interest in the Redeemer; so that while administering consolation to the weary and heavy-laden, his own soul was bowed down with sorrow. His ideas of the awful responsibility attached to the character of a minister of the gospel, were accompanied with the most humiliating and painful apprehensions of his own unworthiness and insufficiency. In this state of darkness, Mr. Crole was suffered to continue for some time; but, at length the light broke in upon his mind, and he was indulged with such manifestations of the divine favour as entirely removed his fears; and, from that time, to the day of his death, it is believed that he never once doubted his interest in the Redeemer, nor his call to the work of the ministry.

Mr. Crole, about the year 1776, was ordained to the pastoral office over the church in Cumberland Street, Curtain Road. In 1797, they removed to Pinner's Hall, and on that lease expiring, to Founder's Hall. In this situation he continued till his death. His illness was of long continuance, but his departure was sudden, tranquil, and easy. One remark concerning him may be useful to ministers in general, "He was unwearied in his endeavours to get at the mind of the Spirit, in the oracles of truth; and unreserved and undaunted in communicating the result of his inquiries, to his people: his concern was, rightly to divide the word of truth."—*W.*

**WILLIAM CRUDEN, M.A., Scots Presb.** † Here lies interred the mortal remains of the Rev. William Cruden, who resigned his soul to God, on the 5th of Nov. 1785, aged 60 years.

Head Stone, E. and W. 46, 47,—N. and S. 11, 12.

This person was not the celebrated Cruden, author of the *Concordance*, whose name was *Alexander*; though perhaps, originally, they might be of the same family, as both came from Scotland. William Cruden became Pastor of the Scots Church in Crown Court, Drury Lane, in the year 1774, and continued in that relation till death called him away, Nov. 5th, 1715, when he was 60 years of age. He was reckoned a worthy minister, and greatly respected by his brethren.—W.

**JOHN DALE, Ind.** † In memory of the Rev. Mr. John Dale, of Faversham, Kent, who was upwards of forty-four years minister of the Dissenting meeting of that place, departed this life, March 7, 1757, in the 75th year of his age.

Stone, E. and W. 34, 35,—N. and S. 35.

**EDWARD DAVIES, Episp.** † The Rev. Edward Davies, who was forty-three years rector of Coye Church, Glamorgan-shire. Died 8th March, 1812, in the 77th year of his age.

“Blessed are the dead that die in the Lord.”

Head Stone, E. and W. 78,—N. and S. 38.

**JOHN DAVIES, Ind.** † Beneath this stone are deposited, in the joyful hope of the resurrection to eternal life, the remains of the Rev. John Davies. He closed his earthly course in the fifty-sixth year of his age, and the twenty-third of his public ministry, on the 21st day of May, 1826. His last seven years were devoted to the pastoral care of the church of Christ, assembling in Hare Court, Aldersgate Street; by whom this humble tribute to his worth, and of respect to his memory has been erected.

“Our friend Lazarus sleepeth.”—John xi. 11.

Head Stone, E. and W. 52,—N. and S. 51.

**ALFRED DAWSON**, a good Minister of Jesus Christ, died 30th March 1835, aged 41 years.

Tomb, E. and W. 115, 116,—N. and S. 55, 56.

JOSEPH DEAR. † The Rev. Joseph Dear, of Chelwood House, Somersetshire, who died June 17th, 1834, aged 63 years.

Head Stone, E. and W. 82, 83,—N. and S. 35.

J. B. DEWHURST, *Ind.* † The Rev. John Bickerton Dewhurst, died 5th Oct. 1812, aged 35 years.

Tomb. E. and W. 47, 48,—N. and S. 5, 6.

THOMAS DOOLITTLE, M.A., *Presb.* This eminent divine was one of the most celebrated ministers of his day. He was born at Kidderminster in the year 1630. Mr. Richard Baxter's ministry was blessed to his conversion ; and he was by him sent to Pembroke Hall, Cambridge. Upon his leaving the University, having previously taken the degree of Master of Arts, he came to London ; and the parish of St. Alphage, London Wall, being vacant, he was, about the year 1653, chosen to be their Pastor. He continued here nine years ; viz., till Black Bartholomew Day, 1662 ; when, having carefully studied the terms required to enable him to remain in the Establishment, and prayed for Divine direction, he saw it to be his duty to be a *Nonconformist*. Worldly advantages presented to him no temptation, when in competition with *conscience* : so that he determined to cast himself and family, upon the care of Providence. On the day after he preached his farewell sermon, one of his parishioners, after expressing his sorrow for the loss of his ministry, and approving his faithfulness to Christ and conscience, presented him with *twenty pounds*, saying, "There was something to buy bread for his children, as an encouragement to his future trust." He then set up a school in Moorfields, but his boarders increasing he hired a larger house near Bunhill Fields. When *human laws* clash with the Divine, it is strange that any godly persons should hesitate about which ought to be obeyed. Mr. Doolittle being persuaded of his duty, and having counted the cost, his zeal for God, and compassion to souls, led him to open a Meeting house, first near his dwelling ; and when that proved too strait, he took a piece of ground, and erected a large and commodious place of worship, in Monkwell Street. Here he preached to a numerous auditory, and had many seals to his ministry. A great and effectual door being opened to

him, and others of his brethren in the ministry, it excited the rage of many adversaries. A king's messenger with a company of the trained bands, came at midnight to seize Mr. Doolittle in his house ; but while they were breaking open the door, he got over the wall, and made his escape. He purposed to have preached the next morning, but was prevailed on to forbear ; and the minister who supplied his place, had a very narrow escape. For while in his sermon, a company of soldiers came into the meeting-house, and the officer who led them, called aloud to him, " I command you in the king's name, to come down." The minister answered, " I command *you* in the name of the King of kings, not to disturb *his* worship, but let me go on." Upon which the officer bade his men to *fire*. The minister, undaunted, clapt his hand upon his breast, and said, " Shoot, if you please, you can only kill the body." The people upon this being all in an uproar, he got away in the crowd unobserved. For some weeks after, guards were set before the meeting-house, on Lord's days, to prevent the worship of God being carried on there. At length the justices came, and had the pulpit pulled down, and the doors fastened, with the king's broad arrow set upon them. Upon the liberty granted in 1672, Mr. Doolittle resumed his place ; but, such was the iniquity of the times, that he was soon obliged to remove to Wimbledon ; and while he resided here, he met with a remarkable Providence. As he was one day riding out with a friend, he was met by a military officer, who took hold of his horse. Mr. Doolittle asking him what he meant by stopping him on the king's highway, he looked earnestly at him, but not being certain who he was, let him go, and went away threatening, " that he would know who that black devil was, before he was three days older." Some of Mr. Doolittle's friends were much concerned for his safety ; but, on the *third* day, a person brought him word, that the captain was choaked at his table, with a bit of bread. After this he removed to Battersea, where his goods were seized and sold ; and he was sued in the crown-office for several hundred pounds, for the *heinous offences* of teaching youth, and of preaching the gospel. At length, the *Toleration* act being passed, in the reign of King William, he returned to his place and people in Monkwell Street, where he continued as long as he lived, preaching the gospel twice every Lord's

day. Mr. Doolittle was a man who made religion his daily concern; he held on without fainting in his work, to the seventy-seventh year of his age, and the fifty-third of his ministry. A life prolonged beyond his usefulness was the greatest trial he feared, but the Lord graciously prevented it; for, on the Lord's day before his death, he preached with great vigour, and was confined but two days to his bed. In the valley of the shadow of death, he had such a sense of the Divine presence, as proved a powerful cordial for his support. Being desired by his son, when he lay speechless, to signify, by uplifting his hand, if he had inward peace and satisfaction, as to his eternal state, he readily lifted up his hand, and soon after *fell asleep*, May 24, 1707; being the *last* of the London ministers ejected by the act of Uniformity. His body was interred in Bunhill Fields, and followed by a numerous train of true mourners. The precise spot of his interment is now not known.

**WILLIAM DOWARS, Bapt.** † In memory of the Rev. Mr. William Dowars, minister thirty-eight years of the church of Christ in Little Alie Street, Goodman's Fields. Obt. July 1st. 1795, *ætatis* 75.

Reader, attentively survey this stone,  
Here lies a minister whose work is done.  
A workman in the temple of the Lord,  
Who sweetly quoted portions of his word,  
Exalted Christ, and laid the creature low:  
The church this commendation must bestow.

Head Stone, E. and W. 60, 61,—N. and S. 7, 8.

Mr. Dowars began his ministry at Mangotsfield, near Bristol, where he laboured for several years; at length on the death of Mr. Fall, he became the Pastor of the Baptist Church in Little Alie Street. Mr. William Shenston was afterwards the Pastor of the church; it has now been for some years under the Pastorate of Mr. P. Dickerson.

**JOHN DUNCAN, Presb.** † Rev. John Duncan, LL.D., late Minister of the Scots Church, Peter Street, Golden Square, died 20th January, 1814, aged 73.

Head Stone, E. and W. 21,—S. and S. 7, 8.



GEORGE DURANT. † Here lie the remains of Mr. George Durant, who died 25th March, 1802, aged 61 years.

That grace which oft the rebel heart subdues,  
A kind and early conquest made of thine;  
Midst prosp'rous trade thou couldst not long refuse,  
To publish loud a Saviour all benign.  
He freely gave—thou freely gav'st again;  
Nor was thy preaching found to be in vain.

Tomb, E. and W. 90, 91.—N. and S. 48, 49.

The memory of Mr. Durant is still fragrant to some few old disciples. He was not entirely devoted to the ministry, being for some years a respectable silk manufacturer in Spitalfields; but his labours in the Lord's vineyard at the Tabernacle in Moorfields, at Tottenham Court, at Bristol, &c., &c., were greatly owned and blessed.

DANIEL DYKE, M.A., *Bapt.* This learned minister was born about the year 1716, at Epping, in Essex, where his father, Mr. Jeremiah Dyke, a good old puritan, was the parochial minister. The famous Mr. Daniel Dyke, B.D., was his uncle. On his leaving the University of Cambridge, he received Episcopal Ordination, and was preferred to the valuable living of Hadham, in Hertfordshire. Being dissatisfied with the terms of Conformity, and having embraced the sentiments of the Baptists, he voluntarily left his living in the year 1640, though it was worth, at least, £300 per ann. From the friendship of Oliver Cromwell towards him, he was made one of his Chaplains, when he became Lord Protector; and in 1653 he was appointed one of the "Triers" for the approval and admission of Ministers; an office for which his learning, judgment, and piety, rendered him well qualified. On the restoration of King Charles II., Mr. Dyke foresaw the approaching storm against the Nonconformists; so that when his intimate friend Mr. Case, who was one of the ministers deputed to wait on the king at the *Hague*, told him what a *hopeful prospect* they had, from the King's behaviour towards them, who had (doubtless hypocritically) repeatedly taken the "solemn league and covenant;" Mr. Dyke told him plainly, "That they did but flatter and deceive themselves; that, if the king *was* sincere in his *shew* of piety, and his great respect for them and their religion; yet, when he came to be settled, the party that formerly adhered to him, and the *creatures* that would come

over with him, would have the management of public affairs, and *circumvent all their designs*; and, in all probability, not only turn *them* out, but *take away their liberty too.*" These remarks were fully justified by the king's subsequent conduct.\*

Mr. Dyke, after the death of Mr. Patient, was chosen to the office of joint-elder with the celebrated William Kiffin, and he continued a faithful labourer at Devonshire Square, to his death in 1688, when about 70 years of age. His remains were interred in Bunhill Fields, but one hundred and sixty years having now elapsed, the precise spot is unknown. He lived through three great storms, and had several writs out against him, yet through the kind interposition of Divine Providence, he was generally preserved from the fury of his persecutors, and was never imprisoned more than one night.—*I.*

JOHN EADES. † In memory of the Rev. John Eades, Minister of the Gospel, who died 20th November, 1786, aged 59 years.

Head Stone, E. and W. 61,—N. and S. 1.

JOHN EDWARDS. † Rev. John Edwards, died January 26th 1837, aged 71 years.

Head Stone, E. and W. 111,—N. and S. 30, 31.

THOMAS EMLYN, *Presb.* † Here lieth the remains of the Reverend Mr. Thomas Emlyn. [Not legible beyond the name.]

Tomb, E. and W. 54,—N. and S. 43.

Wilson has a long account of this person, comprising fourteen pages. He styles him one of the most eminent divines of the *Arian* persuasion, which this country has produced; that he was, what is now called, an *high Arian*;

\* Alas! of what small value are the promises of earthly princes? Charles the Second's *promises* were splendid; he was lavish of them, he would do anything, so that he might regain possession of his earthly crown. But, did he *fulfil* his promises? The infamous persecuting Acts of Parliament, passed in his reign, are a full answer to this question. His days were those of abandoned profligacy, and he died a Papist.—See my Tract, "Black Bartholomew."—*Ed.*

believing our blessed Saviour to be the *first of derived beings*, the Creator of the world, and an object of worship.

Thomas Emlyn was born at Stamford, in Lincolnshire, in the year 1663. In the year 1679 he was admitted at Emanuel College, Cambridge. He made his first appearance as a preacher, at Mr. Doolittle's Meeting-house in Monkwell Street, in 1682. At that time he entertained *no* scruples on the subject of the Trinity. In the year 1699 he was invited by Sir Robert Rich, to his seat near Beccles, in Suffolk, and officiated as minister to a dissenting congregation at Lowestoff. He there became acquainted with Mr. Manning, a dissenting minister in the neighbourhood, who had embraced the *Socinian* creed, and who used all his powers of persuasion to induce Mr. Emlyn to concur with him, but without effect; Mr. E. remaining an Arian. On removing, to become the minister to a dissenting congregation in Dublin, he met with considerable persecution on account of his principles. Being called upon explicitly to declare what his faith was, he freely owned himself convinced that,—“*the God and Father of Jesus Christ is alone the Supreme Being, and superior in excellence and authority to his Son, who derives all from him.*” The matter was brought before the Dublin ministers, who agreed to *cast Mr. Emlyn off*, and that he should not be permitted to preach again. His friends proposed that he should retire for a while to England. He did so. Shortly after, he published his “*Humble Enquiry into the Scripture Account of Jesus Christ*,” and a few days after his book was printed, a special warrant was obtained from the Lord Chief Justice, to seize our author and his books. The grand jury found a true bill against him, wherein he was indicted for blasphemy. He was tried June 14, 1709. The jury found him guilty, and the Lord Chief Justice sentenced him to suffer a year's imprisonment, to pay a fine of one thousand pounds to the Queen, to lie in prison till it should be paid, and to find security for his good behaviour *during life*. The punishment of the pillory, he was told, was *what was due to his crime*, but on account of his being a man of letters, it was not inflicted. After sentence was pronounced, with a paper on his breast, he was led round the four law-courts, to be exposed. It appears that his imprisonment in the common gaol, was very strict, humiliating, and coercive. After his release, he

preached to a small congregation of persons who entertained similar opinions with himself; but in a few years his congregation was dissolved. The dissenting ministers in London, because of his sentiments, did not ask him to preach for them, excepting Mr. Joseph Burrough's and Dr. James Foster, ministers of a general Baptist congregation in London, who were *both* considered to be of similar sentiments with himself. The latter person preached his funeral sermon. Mr. Emlyn wrote largely in defence of his views. He died July 30, 1743, aged 79.\*

The Editor in transcribing the above condensed account, which will be found more at large in *Wilson*, would remark, that, in *his* opinion, no man should suffer persecution from the civil power, for conscience-sake. The interference of the civil magistrate in *religion*, has always been injurious to the peace and prosperity of the church of God. Archbishop *Cranmer* obtains from young King Edward, an order for the burning *Joan Boucher*; in the next reign, *Cranmer* himself was condemned to the flames. Fox, the martyrologist, it would seem interceded with the celebrated Mr. John Rogers, that *he* would use his interest with *Cranmer*, that the poor woman's life might be spared. Rogers answered—that "*burning alive* was no *cruel* death, but *easy enough*." The reply to him was,—"*Well, it may so happen, that you yourselves*

\* One passing, and general observation, seems to be called for:—The Editor having *promised* to give an account of ALL the *Ministers* who are buried in Bunhill, of whatever denomination, or grade of religious sentiment; he could not therefore omit any names, because of their avowal of *Socinian* or *Arian* principles. His own well-known views, as a most decided uncompromising *Trinitarian*, are a full guarantee that HE has no sympathy with persons who hold degrading views of his adorable Lord and Saviour. The doctrine of the "*Tri-une God*" is indelibly engraven on his heart. Of the eternal state of man beyond the grave, he dares not decide. "*Shall not the Judge of all the earth do right?*" Gen. xviii. 25. *That day* is hastening, when "*He shall separate them one from another,*" Matthew xxv. 32. *Then* shall he take his blessed ones *home*, to inherit the kingdom of glory prepared for them from the foundation of the world; and—bid the *others* DEPART! The Editor, in recording the views of the several ministers noticed in this work, having also invariably done so, by quotations from *Wilson* and other historians, he is thereby relieved from all responsibility as to the *correctness* of such views, as well as from the charge of sectarianism.—*Ed.*

*shall have your hands full of this mild burning."* Mr. Rogers was the *first* man who was "mildly" burned in Queen Mary's reign. Matt. vii. 2. *Liberty of conscience* is man's birth-right. How far a person, who may differ in his creed from the views of generally established *Orthodoxy*, should be prosecuted, and, in his indictment, be charged with "impious, blasphemous, false, malicious, and *sedition*, expressions;" and sentenced, as Thomas Emlyn was; and the judge (in pronouncing that sentence) to magnify his *mercy* towards the culprit, and tell him, that, "in Spain and Portugal his punishment would have been that of burning;" these matters deserve grave consideration. It may be replied, "the days of intolerance are gone by; that we have *liberty* now *granted* us, by the "Act of *Toleration*, &c." Who is *he* that claims the right to *tolerate*? "The enacting a law of *Toleration*, is a principle that shakes the very foundation, and cuts at the root of liberty of conscience."—*Ed.*

JOHN EVANS, D.D., *Presb.* This pious and excellent divine, was born about the year 1680, at Wrexham, in Denbighshire. He descended from a race of ministers for four generations. He began to preach before he was twenty. Having received an invitation to settle at Dublin, Dr. Williams sent for him to London, where he was several years his assistant, afterwards he became joint Pastor, and succeeded the Doctor at his death. He laboured many years with great comfort and success; and it pleased God to bless his ministry in some very remarkable instances. In the year 1729, his people built him a new meeting-house in New Broad Street, Petty-France. Mr. Matthew Henry, having at his death in 1714, left his Commentary in an unfinished state, Dr. Evans undertook that part which contained the Epistle to the Romans, which is pronounced by Dr. Doddridge to be among the best Commentaries on that Epistle. Dr. Evans had formed a design of writing *A History of Nonconformity*, from the commencement of the Reformation, to the period of the civil wars, in the reign of Charles the First. For the execution of this work, he had amassed together a vast quantity of materials, at a great expense. His *design* extended to two folio volumes; and he had transcribed and finished a third part, some years before his death. At his decease it was left in an unfinished state.

The loss would have been irreparable, had not the subject been afterwards taken up by the Rev. Daniel Neal, whose "History of the Puritans" has been of the most beneficial service to the cause of Protestant Dissenters.

Dr. Evans' last sickness was a complication of disorders, which gradually broke his constitution. In the midst of exquisite pain, he would sometimes check himself, "I must not complain, God is good; and the will of the Lord be done." "I have no more doubt of my acceptance with God, than I have of my own existence: I have a good hope through grace, and such as I am persuaded will never make me ashamed. I die in the faith and hope of the gospel which I have preached, and now find great comfort in it." When in acute pain, he said, "The formality and ceremony of taking down this tabernacle, by degrees, is irksome and grievous; how much better were it, if it pleased God, that it might humble all at once! but the will of the Lord be done." When he looked on his body, swollen by disease, he would often say with pleasure, "This corruptible must put on incorruption,—O glorious hope!" "Blessed be God for the peace of my mind." When not able to sleep, he would spend whole nights in prayer to God, for his family his friends, and *the church of Christ*. Prayer was the proper breath of his soul. Some of the last words he was heard to utter, were, with lifted hands, "All is well, all is well!" In this manner he finished his course with joy, May 16, 1730, in the 51st year of his age. He was interred in Dr. Williams' vault, in Bunhill Fields.

Tomb, E. and W. 65,—N. and S. 11.

JOHN FALDO, *Ind.* † Mortale quod habuit deposuit Joannes Faldo, vir ille Dei qui evangelium Christi voce, scriptis, vita, exornavit; vixerit ne sanctius an concionatus sit incertum est; paterna Christi gægem cura pavit; concordiam fratrum, propagationem Evangelii assidua labore feliciter procuravit: qui zelo in Terris arsit, seraphico refulget nunc adscriptus choro Angelorum. Obiit vii. Idus Februar. Anno salutis, mdcxc. ætatis suæ lvii.

Translation.—Here lies all that was mortal of the Rev. Mr. John Faldo, a man of God; who adorned the gospel by his ministry, publications, and life. It is hard to say, whether he shone most divinely conspicuous in his preaching or

practice. He with a true pastoral care, fed the flock of Christ ; and with unremitting labours, happily promoted the love of the brethren, and the triumphs of the gospel. He, who glowed with a sacred zeal while upon earth, now burns with a seraphic flame among the choirs of angels. He died on the 7th of February, in the year 1690, aged 57.

The reader has, above, the Inscription on his Tomb, in Latin, with a translation ; but the exact spot where he lies, is not now known.

John Faldo was a Chaplain in the Army during the Commonwealth. Upon the death of Mr. Nathaniel Partridge in 1684, he succeeded him as pastor of a non-conformist congregation in Old Street Square ; from thence he removed with his people to Plasterers Hall, where he continued to preach till his death. He was a zealous asserter of *Primitive Christianity*, both in doctrine and worship, and contended earnestly for the faith once delivered to the saints. Mr. Quick observed concerning him, "Such a pastor as Mr. Faldo, is forty years a making. If the peace-makers are blessed, and are called the children of God, then blessed is Mr. Faldo; who was an especial hand in healing of breaches. He was a constant labourer in his Lord's vineyard."—*P. and W.*

JOHN FELL, *Ind.* † To the memory of the Rev. John Fell ; he was many years the beloved minister of a large congregation of Protestant Dissenters at Thaxted in Essex ; when he was called to become the resident Tutor at the Old College, in Homerton, that he might instruct others in those duties of the ministry, which he had himself most ably, and diligently discharged. Reader ! We cannot all be selected by providence to excel in literature, or in science ; but we may all imitate this good man, in the cheerfulness of his manners, in the independence of his spirit, and in the fervency of his devotion. He died September 1797.

Head Stone, E. and W. 70,—N. and S. 48.

ANTHONY FIDO, *Presb.* Mr. Fido was born Aug. 20, 1640. He was Fellow of Trinity College, and had a considerable Living at Hemmingburgh, in Cambridgeshire, and on his ejection therefrom on Bartholomew Day, 1662, he preached at various places, and at length became Pastor of a small Presbyterian congregation in Great St. Thomas Apostle,

London. He died January, 17, 1714, aged 75 years. Buried in Bunhill.

**WILLIAM FIELD.** † Rev. William Field, of Mortlake, Surrey, died 16th January 1816, aged 58 years.

Head Stone, E. and W. 54,—N. and S. 23.

**DANIEL FISHER, D.D., Ind.** † The Rev. Daniel Fisher, D.D. Obt. 13th August, 1807, æt. 76. He was sometime Pastor of a church of Christ at Warminster, Wilts; afterwards he successively filled the important departments of classical and theological tutor in the Protestant Dissenters' Academy at Homerton: the duties of these stations he performed with distinguished fidelity and success, during a period of more than fifty years.

Head Stone, E. and W. 107,—N. and S. 42, 43.

**CALEB FLEMING, D.D., Ind.** † Under this stone are interred the remains of the Rev. Caleb Fleming, many years pastor of a congregation of Protestant Dissenters in this metropolis. He was distinguished for his piety and integrity, and his indefatigable attention to the study of the sacred writings. He was a steady asserter of the right of private judgment, and considered the interposition of human power and authority in matters of religion, as the great source of the corruptions of christianity. Always animated by a warm zeal for the interests of religious liberty, he was equally influenced by a firm attachment to the rights of his country, and of human nature.—He died July 21st, 1779, in the 81st year of his age.

Head Stone, E. and W. 24,—N. and S. 13, 14.

Dr. Fleming was born at Nottingham, in the year 1698. He early discovered an uncommon taste for literature, as well as an inclination to the ministerial office. He commenced, his pulpit labours, by preaching occasionally in different places in the country, and near the metropolis. Upon the death of Mr. John Munckley, in 1738, he was chosen to succeed him as pastor of the congregation in Bartholomew Close. On his being ordained to the pastoral office, he would not consent to deliver any other confession of faith, than a *general declaration of his belief in the revelation of the gospel!* In the year 1753, on the declining health of



Dr. Foster, he was appointed assistant-preacher at Pinner's Hall; and upon the death of the doctor, Mr. Fleming was chosen to succeed him in the pastoral office; when the society in Bartholomew Close, being greatly reduced, was dissolved; most of the remaining few uniting themselves to the Society at Pinner's Hall. Here Dr. Fleming continued to officiate till disabled by the growing infirmities of far advanced age, and was wholly laid aside about two years before his death.

Dr. Fleming, in early life, enlisted himself under the banners of *Socinus*, and became a zealous champion for his tenets. This gave a peculiar cast to his temper and character, and frequently involved him in theological disputes. As to the sacred doctrines of revelation, they most of them afforded him subject of ridicule; and he was determined to believe no more than his reason could fathom! His printed sermons afford the most wretched specimens of divinity, and show how the plainest passages of scripture can be *perverted*. The enmity he discovered to those doctrines, which are the peculiar glory of the gospel dispensation, occasioned many persons (and those not *Calvinists* either), to discourage his labours, and treat him with coolness. The Presbyterian ministers, in general, were not *then* prepared to relinquish their attachment to the *main* truths of the gospel. Though Dr. Fleming was neglected and discountenanced by the *bulk* of his brethren, he nevertheless enjoyed the friendship and esteem of a *few*, whose sentiments were congenial with his own; and amongst them, the most conspicuous, were Dr. Hunt, and Dr. Lardner. He was singular, not to say whimsical, in his positions; he appears to have had an uncommon propensity to disputing, and would set down as fools and enthusiasts, all who were not *Socinians*; so that many ministers were the objects of his animadversions; but none of them thought it worth their while to answer his writings. With Dr. Fleming, the old Independent congregation at Pinner's Hall, which had existed probably a hundred and fifty years, became extinct. Could the excellent Andrew Palmer, and George Fownes, have thought that they would be ultimately succeeded by such persons as Dr. Foster and Dr. Fleming; they would, doubtless, have predicted that destruction of the congregation which took place; and which, on account of the *errors* it had received, they would not have lamented.—*I. and W.*

ROGER FLEXMAN, D.D., *Presb.* † The Rev. Roger Flexman, D.D., Minister at Jamaica Row, Rotherhithe, Obt. 14th June 1795, ætât 88.

Head Stone, E. and W. 58,—N. and S. 38.

Dr. Flexman was a native of Great Torrington, Devon. At fifteen years of age he was admitted into the Dissenting Academy at Tiverton, in order to the ministry. In 1730 he was ordained at Modbury, and after having been subsequently at Crediton and Chard, he settled at Bradford, Wilts. about the latter end of 1739. In 1747 he removed to Rotherhithe. In the course of years, the congregation having declined, he surrendered his pastoral charge, and in consequence the society dissolved. After this he only preached occasionally, until at length having arrived at a patriarchal age, he finished his course in his 88th year. His funeral sermon was preached by Dr. Abraham Rees.

From *Wilson's* account of him, it would seem that Dr. Flexman possessed an extensive acquaintance with the History of England ! and that he had a memory so retentive as is seldom paralleled ; with other endowments. From the same source we learn, that the Doctor's sentiments coincided very much with those of Dr. Amory ; so that he was not exactly a *Socinian*, but rather an *Arian*. Dr. Rees, in his funeral sermon for him, states, that, "his abilities &c., justly entitled him to the degree of D.D., which was conferred upon him in 1770 by the College at Aberdeen."—*W.*

THOMAS FLOWER, *Bapt.* † Rev. Thomas Flower, ordained at Unicorn Yard, April 29th, 1736. After about eight years he resigned his charge, and afterwards preached only occasionally. He died September 3rd, 1767, aged 61 years.

Head Stone, E. and W. 32,—N. and S. 16, 17.

Mr. Thomas Flower was the son of a baptist minister, pastor of the church at *Bourton*. He was ordained over the Church at Unicorn Yard, Tooley Street, in 1736. After being their pastor about eight years he resigned his office. He was subsequently a probationer at *Abingdon*, and also supplied for a time at *Horsley, Cirencester, &c.* About 1761 he returned to London, and preached occasionally. Mr. *Icimey* says of him, "It should seem his true character was that of a tradesman, and he was distinguished by the

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appellation of "worldly-minded Flower." Also that, "He lived about twenty-three years after he had *looked back* towards the world, instead of following the gospel plough, and thus proved himself *not fit* for the kingdom of God." Having procured what was called a *handsome subsistence*, he died in 1767, and was buried in Bunhill.—*I.*

**WILLIAM FORD, Jun., Ind.** This amiable man had the honour to descend from ancestors, who for several generations, distinguished themselves by their zeal and sufferings in the cause of primitive Christianity. His great-great grandfather was the worthy Mr. *John Vincent*, a minister in the West of England, of whom it was observed, that he was so harassed for his non-conformity, that though he had many children, not two of them were born in the same county. Two of his sons, *Thomas* and *Nathanael*, were both of them celebrated ministers in their day. The former of them, "not knowing but those who took from him his *pulpit*, might, in time, demand his *Bible* also, he got the whole of the New Testament, and the Psalms by heart." The brother *Nathanael Vincent*, being buried in Bunhill, some account of him will be found in these Memorials.

William Ford was born at Castle Hedingham, in the year 1736. He was first assistant to Dr. Jennings, at Old Gravel Lane; afterwards to Mr. Jollie at Miles's Lane, and, at his death he succeeded him in the pastoral office, and was ordained, Dec. 14, 1757. He was removed by death on the 23rd January 1783. Interred in Bunhill Fields.

"He possessed a sweet natural temper, which was much improved by the spirit and principles of the gospel. As a Christian he had few equals, and was in an eminent degree remarkable for *humility*, which shone through his whole life and conversation. When he drew near his end, the fears of death were dissipated, and with a cheerful hope he waited, under great languor and pains of body, for his dismissal to that rest which remains for the people of God."—*W.*

**JAMES FOSTER, D.D.** † Here lie the remains of James Foster, D.D. Born at Exeter, in Devonshire, 16th Sept., 1697. Early trained up to academical studies, and prepared for the sacred work, to which he devoted himself by diligent

researches into the Holy Scriptures, and the assistance they afford as a guide to natural reason ; as also by serious piety, elevated thought, happy facility in composing, and fluency of expression ; his judgment in divine things not guided by the opinion of others, produced many discourses and writings out of the common way ; some in defence of the divine religion, but most in recommending love towards God and men. Notwithstanding the censures which fell upon him, he was candid towards all whom he believed sincere, beneficent to the neglect of himself, agreeable and useful in conversation, and careful to avoid even the appearance of evil. He began his ministry in the west country, under great discouragements ; was ordained pastor in July, 1724, at Barbican, in London, and after twenty years service there, removed to Pinners' Hall in the same city. In December, 1743, the University of Aberdeen, in Scotland, conferred on him, unsought, the degree of D.D. His eloquence procured him many hearers of different persuasions, till at length by his great assiduity in preaching and writing, he sunk into a nervous disorder, which increasing upon him for two or three years, put an end to his life, 5th Nov. 1753, in the 57th year of his age.

Tomb, E. and W. 60,—N. and S. 42.

The above long inscription on Dr. Foster's tomb, is nearly obliterated. He was a most celebrated person in his day ; and it shall be the Editor's aim to present the reader with an account of him, as succinct as possible, extracted from *Irimey* and *Wilson*.

"The spirit of *infidelity* which prevailed at this period, (about the year 1736) had prepared the minds of the people for giving a hearty welcome to the dogmas of *Socinian* preachers, on the specious topics of *natural religion*, and *social virtue* ; and it required only a minister of popular talents, who could declaim with a pleasant voice, and in an eloquent style, (as one who could play well on an instrument) to collect together a large congregation of *rational* Christians. Such a preacher was found in the person of *Dr. Foster*, one of the ministers of the Baptist Church, in Paul's Alley. This person having engaged in a Lord's day evening lecture at the Old Jewry, he carried it on for more than twenty years, with a degree of popularity which is said to be unexampled among Protestant Dissenters. Dr. Fleming, (who was the

successor to Dr. Foster) shall give the reader a just idea of the sentiments, spirit, and *tendency* of these celebrated lectures. He says,—“Here was a confluence of persons of every rank, station, and quality; *wits*, *freethinkers* and numbers of the clergy; who, whilst they gratified their curiosity, had their prepossessions shaken, and their prejudices loosened.” Alas! it is not likely that “*freethinkers*” were converted to Christianity, by such sermons as were gratifying to “*wits*.” There is an all-essential difference between “men’s prepossessions being shaken, and their prejudices loosened,” and *their being turned from darkness to light, and from the power of Satan unto God*,—which are the grand ends to be effected by the ministry of the gospel. It is gratifying to find, that while one minister was thus administering *moral poison*, that other faithful ministers were, at the same time, nobly employed in furnishing the *antidote* to counteract its dreadful operation, and its destructive tendency. Mr. John Brine wrote against Dr. Foster, in the most powerful and evangelical manner; and Mr. Samuel Wilson, and Dr. Joseph Stennett, employed their great and commanding talents, in preaching the doctrines of grace, the doctrines according to godliness.—While Mr. James Foster was preaching his *Socinian* lectures at the Old Jewry, Mr. Samuel Wilson was delivering, at Tallow-Chandlers’ Hall, a course of Sermons from the *same texts*. Some of his friends took turns to hear Mr. Foster, and would then inform Mr. Wilson how he treated his subject; on which he would handle that text the next Lord’s day evening, exposing and confuting the errors of Mr. Foster.

Unhappily for Dr. Foster, he had been *educated* by Mr. Hallet, of Bristol, and was *confirmed* in the principles of *Socinianism* by Mr. Pierce, of Exeter; and his lectures at the Old Jewry, afforded him but too great opportunities of propagating the sceptical and unscriptural notions he had imbibed. Dr. Foster published an “*Essay on Fundamentals*,” the design of which was to prove that “the Trinitarian-notion is *not* one of the fundamentals of Christianity.” In the year 1744 he published his works in four volumes. These contained a variety of subjects, explained according to the *Socinian* scheme of divinity. That nervous polemical writer, Mr. John Brine, *replied* to him, in a volume of four hundred and six pages, entitled, “A Vindication of some Truths, &c.,

in answer to the false reasonings of Mr. James Foster." Mr. Foster never answered, nor even attempted any reply to Mr. Brine. *Wilson* says, that, "these four volumes have now fallen into great disrepute, and are but little read. Nor is this circumstance, in a religious point of view, to be regretted. Systems of *natural* religion merely, have been of great disservice to Christianity." *Ivimey* observes, "Without suspecting Mr. Foster's integrity, or charging him with not believing what he preached to be true, we may yet question whether he was a believer in the doctrines of revealed religion, or, 'a real and hearty Christian,' if *that* term necessarily imports a follower or imitator of the Lord Jesus Christ. Can that man be a genuine disciple of Christ, who rejects the doctrine of the *death* of Christ as a real sacrifice for sin; and, who denies the influences of the Holy Spirit in regeneration and sanctification? His sentiments were subversive of the gospel of Christ, and therefore, Mr. Foster, with all his 'charity,' and his 'correct deportment in civil, social, and religious life,' was not such a Christian as the apostle John would have received into his house, bidding him *God speed*." 2 John 10.

In the year 1750 Dr. Foster was attacked by a violent disorder, from the effects of which he never wholly recovered. In January 1753 he had another attack of the paralytic kind; after which he continued declining till October, when the dead-palsy struck his right side. He remained calm and sensible, till he breathed his last, Nov. 5, 1753, aged 57. —*I. and W.*

JACOB FOWLER, *Ind.* † The Rev. Jacob Fowler, died June 27, 1757, aged 48 years.

Mr. Fowler was assistant minister for about twelve years, to the famous Thomas Bradbury, at New Court, Carey Street; which situation he resigned in 1743, when it is believed he gave up the ministry.

JONATHAN FRANKLIN, *Bapt.* Mr. Franklin was formerly pastor of the Baptist Church at Croydon. He afterwards removed and took the charge of a people that separated from the church at Little Alie Street, under the care of Mr. William Shenston. They first worshipped in a small wooden building in Chapel Street, Mile End Road;

from thence they removed to Redcross Street, in 1808, where Mr. Franklin laboured nearly twenty-six years; finishing his course in May 1833. His grave in Bunhill is E. and W. 67,—N. and S. 23; but, there is no stone erected to his memory.

It should be noticed, that when Mr. Franklin's people came to Redcross Street, they took the Meeting-house of a *very small* remnant of persons, who then worshipped there, without a pastor. After a little time those few received Mr. Franklin and *his* people, into their community; and, by this very prudent arrangement, the sum of £20 per annum, which was left to the poor of Mr. Brine's Church, and which would have been otherwise lost, has been retained. In this the editor would rejoice: but, that the church which was founded in 1644, and that flourished so many years under the able ministrations of Hansard Knollys, Robert Steed, John Skepp, John Brine, and John Reynolds, is now *extinct*, there can be no question.—*Ed.*

RICHARD FREER, *Ind.* † The Rev. Richard Freer died July 22nd, 1823, aged 65, years.

Head Stone, E. and W. 53, 54,—N. and S. 28.

Mr. Freer was an excellent minister, the pastor of the Independent Church assembling in Cumberland Street; the editor regrets that he is unable to give a more particular account of him.

PHILIP FURNEAUX, D.D., *Presb.* This learned and eminent divine, commenced his public ministry as assistant to Mr. Henry Read, about the year 1747. He afterwards became one of the Sunday evening lecturers at Salters' Hall, and was greatly admired for his pulpit talents. In 1753 he succeeded Mr. Loman, as pastor of the congregation at Clapham, where he laboured for more than twenty-three years. In 1777 he was attacked by a malady which terminated in a derangement of his mental powers, from which he never recovered. In this melancholy state he died, November 27th, 1783, in his 57th year.

Tomb, E. and W. 115, 116,—N. and S. 51.

ROBERT GALE. † Rev. Robert Gale, died April 13th, 1843, in his 94th year.

Head Stone, E. and W. 113,—N. and S. 28, 29.

THEOPHILUS GALE, *Presb.* Theophilus Gale, M.A., was Fellow of *Magd. Col.*, Oxford. Born in 1628. His father was Prebendary of Exeter. In 1657, he was called to the cathedral at Winchester, where he was a stated preacher till the Restoration, when he was ejected. In September, 1662, he travelled into France, and settled at *Caen*. Returning to England in 1666, he saw London in flames; and was greatly alarmed on hearing that the house was burnt in which he had left his *manuscripts*, which were the fruit of twenty years hard labour; and, among the rest his work, "The Court of the Gentiles." When he met with his friend, he obtained a detail of what he had suffered, adding however this alleviating circumstance, that he had happily saved a *part* of his effects. On hearing this, Mr. Gale asked him, with some earnestness, "And what is become of my desk?" "Why, truly (replied his friend) that is saved too; and by a very singular accident. It stood in my counting-house, the contents of which being thrown into a cart, I thought there was still something wanting to make up a load; and, in that instant casting my eyes upon your desk, in it went among the rest." By this fortunate recovery of his papers, that great work which his heart was set upon, was completed. The learned world would have had reason for no little regret, if his desk had been burnt. Upon Mr. John Rowe's death, Mr. Gale was chosen joint-pastor with Mr. Samuel Lee, at Haberdashers' Hall. He died in 1678, aged only 49, and was buried in Bunhill. On a flat stone, which recorded the place of burial of John, Thomas, and Benoni Rowe, now *obliterated*, there was inscribed, "Near this tomb lies the body of the late learned and pious Mr. Theophilus Gale."

E. and W. 30,—N. and S. 13, 14.

"He left all his real and personal estate, *in trust*, for the education and benefit of poor young scholars, to be managed by his nonconforming brethren for their use." Query? What has become of this property; and who are the nonconforming brethren that *now* manage it?—*P. and W.*

THOMAS GIBBONS, D.D., *Ind.* † Beneath this stone are interred the remains of the Rev. Thomas Gibbons, D.D.



whose upright mind, benevolent heart, ardent piety, and successful labours, in the cause of Christ, as a minister and tutor, are so well known, as not to require a glowing imagination, like that he possessed, to delineate; or those warm feelings which distinguished his character as a friend, to add energy to the description. The affectionate tears which have been found on this tomb, are the best tribute that can be offered to his memory. He died Feb. 22, 1785, aged 64.

Multis ille bonis flebilis occidit.

Head Stone, E. and W. 57,—N. and S. 41.

This eminent man of God was born at Reek, near Cambridge, May 31st, 1720. His father was for some years pastor of a congregation at Olney, Bucks. When he was fifteen years of age, young Gibbons was placed under the care of Dr. Taylor, at Deptford, but he finished his academical studies under the celebrated Mr. Eames. In 1742, he was appointed assistant to Mr. Bures, in Silver Street, and in the following year he was chosen to succeed Mr. Wright, over the Independent Church at Haberdashers' Hall. Upon the death of Dr. Marryat, in 1754, he was elected one of the tutors to the Dissenting Academy at Mile End. In 1759 he became one of the Lord's Day evening lecturers at Monkwell Street, in the room of Mr. William Guyse (son of Dr. Guyse). The University of Aberdeen conferred on him the degree of D.D., in 1764.—In reply to a question, "How are you Doctor?" he answered, "Perfectly well madam, I bless God." He then walked into that person's parlour, and in a few minutes afterwards he was found lying on the floor in a fit. He was carried to his own house, where he lay from the 17th of February to the 22nd, speechless, though in his bed he appeared to breathe freely, and had a pleasant countenance. He expired 22nd Feb. 1785, in the 65th year of his age.

Dr. Gibbons was a man of great piety, and of unimpeachable manners, upright, benevolent, and cheerful. His religious principles are said to have been *Calvinistical*, but, we have heard that he considered himself to be a *Baxterian*. Dr. Davies, who preached his funeral sermon, said of him, "In his ministry he was truly evangelical, and bore an unambiguous testimony to the grace of God, and the atonement of Christ, as the grand and sole foundation of a sinner's hope."—*W.*

ANDREW GIFFORD, D.D., *Bapt.* + H.S.E. A. Gifford, D.D., P.F., vix. ANN. lxxxiii. MDCCLXXXIII.

Head Stone, E. and W. 14,—N. and S. 11.

The above is all the inscription that is on the stone of this invaluable servant of Jesus Christ. Andrew Gifford came of a *noted* family. His grandfather, Andrew Gifford, born in 1641, was an honourable minister and pastor of the Baptist Church, in the Pithay at Bristol; one who lived in *perilous times*. He might be considered as the apostle of the west, being the founder of most of the churches in Somersetshire and Gloucestershire. Four times was this worthy man in prison for conscience sake. In one instance his son, *Emanuel*, who was set to watch the coming of the *informers*, was prevented doing so, in consequence of his being frozen to the ground on which he sat to rest himself; and so intense was the frost, that he was obliged to cut off the skirts of a new frieze coat he had on, and leave them fastened to the ground. Mr. Gifford's warrant was signed by *thirteen* County Justices; and he was committed to Gloucester Gaol, just as the chimes were going *twelve* at midnight. His mittimus was for six months; and when the time was expired, he requested the keeper to dismiss him, who replied that, "it was unusual to open the gates at midnight;" but Mr. Gifford said, "they were opened at midnight to *let him in*, and why should they not be opened at midnight to *let him out*." He was accordingly discharged at twelve o'clock at night, and immediately gat him away; when lo! at six in the morning, an express arrived from London, with an order to *confine him for life!* Acts xii. 11. His son, *Emanuel* Gifford, succeeded his father in the pastoral charge of the church at Bristol. He also was an eminent man of God in his day and generation; and died in 1724, aged 51.

Andrew Gifford, D.D., was the son of this *Emanuel*, and was born in August, 1700. He died in June, 1784, in the *eighty-fourth* year of his age; and about the *sixtieth* of his public ministry; *fifty-five* of which were spent in the service of the Baptist Churches, in Little Wild Street, Lincoln's Inn; and in Eagle Street, Holborn; he was pastor of the latter church almost *fifty* years. Dr. Gifford was also twenty-seven years sub-librarian of the British Museum. He was very intimate with that eminent man of God, *Mr. George Whitfield*; and being once met on his way to Tottenham Court Chapel, was

asked if he was going to hear Mr. W. he replied, "I am going to light my farthing rushlight at his flaming torch."

The ministry of Dr. Gifford was eminently useful in the conversion of sinners, and in building up the church of God. He was a pathetic, yet powerful preacher; uniting in his character, the *Barnabas* and the *Boanerges*. He was a Calvinist of the old school. Dr. Rippon, his biographer, says of him, "His heart was in the work; and on some occasions it might be particularly said of him, *Vividas vultus, vividi oculi, vivida manus, denique omnia vivida*, i. e., his countenance was alive, his eyes were alive, his hands were alive, in short *all* were alive. If ever any man was *all*-alive in the public service of God, Dr. Gifford was the man." He retained his evangelical *savour*, and his stated and occasional labours, with very little abatement, even to the very last; insomuch that when he was above eighty years of age, he was more active and zealous in his master's work, than many young men of twenty-five. He was always *humble* in the midst of all the success which attended his labours. When he heard any person say that the Lord had blessed his ministry to them, he used sometimes with tears to reply, "Give God the praise, the man is a sinner." When he found persons, and especially young females, intimidated at the prospect of speaking their experience before the church, he would affectionately encourage them, saying, "My dear child, you will never have such another opportunity of speaking to the honour of the Lord Jesus, and to the praise of the riches of his grace, *while you live*." The last time he attended to the Lord's Supper with his beloved charge, was June 6, 1784; he went to the table very weak and low; and the first sentence he uttered was, "*With my soul have I desired to eat this passover with you, before I suffer*." He broke the bread, but was not able to pour out the wine. He dwelt with peculiar emphasis upon the words (used afterwards for his funeral text), "*Thou hast, in love to my soul, cast all my sins behind thy back*." The next evening (Monday) he preached a sermon to a Friendly Benefit Society, which is still held in Eagle Street, from Heb. xiii. 7, "*Let brotherly love continue*." At parting with some of the members, he said with a cheerful voice, "farewell;" and then, coming back to the vestry, he took, as it were, a parting look of the Meeting-house, and of his *old* friends, repeating, emphatically, "farewell!" This

was the last time he entered the meeting. While confined his last few days by affliction, he was in a happy, spiritual frame ; his soul resting on Christ alone for salvation. Three days before he died, being asked how he did ; he said, " I am in great pain, but, bless God, this is not hell ! O blessed be God for Jesus Christ !" In the last hours of life, being asked whether any of his friends should be sent for, he said, " I want no friend but Christ ; I wish to *see* no friend but Christ." Some of his last words were, " O what should I do *now*, were it not for Jesus Christ ? What should I do now, but for an *interest* in Jesus ?" In this sweet frame he fell asleep in the arms of his Jesus, on Saturday evening, June 19, 1784.

The remains of Dr. Gifford were interred in Bunhill Fields at six o'clock on Friday morning, July 2nd, according to his request, having frequently expressed a wish that he might be buried even *earlier* than six o'clock, to testify his faith in Jesus' resurrection, who arose early on the first day of the week ; and likewise *his* hope of the resurrection-morning, at the last day. On this occasion the great John Ryland, A.M., of Northampton (father of Dr. Ryland, of Bristol), while standing on a tombstone, E. and W. 13,—N. and S. 8, 9, delivered that remarkable *Oration*, the powerful eloquence of which, has been, by no incompetent judges of oratory, compared to the eloquence of Demosthenes.\*

Upwards of 200 ministers of all denominations, were present on the occasion ; with a vast concourse of persons beside.—Ryland closed with " Farewell, thou dear old man ! we leave thee in the possession of death, till the resurrection day : but, we will bear witness against *thee*, O king of terrors, at the mouth of this dungeon,—*thou* shalt not always have possession of this dead body ; it shall be *demanded* of thee by the *great Conqueror*, and, at that moment thou shalt *resign thy prisoner*. O ye ministers of Christ, ye people of God, ye surrounding spectators, prepare, prepare to meet this old servant of Christ at that day, at *that hour*, when *this whole place shall be nothing but life*, and *death* shall be swallowed up in victory." (Oration.)—*I.*

\* I published an edition of this Oration, fourteen years, ago ; the copies are all sold. A new edition ought again to appear.—*Ed.*

**WILLIAM GILCHRIST.** † Rev. William Gilchrist died Oct. 26th, 1681, aged 58 years.

Flat Stone, E. and W. 4, 5,—N. and S. 41.

**DAVID GILSON.** † Rev. David Gilson, died 23rd August, 1805, aged 50 years.

Head Stone, E. and W. 63,—N. and S. 62.

**JOHN GILL, D.D., Bapt.** † In hoc Cœmetrio conduntur reliquæ Joannis Gill, S. T. P. Viri vitæ integri. Discipuli Jesu ingenui; preconis evangelii insignis, defensoris fidei Christianæ strenui, qui ingenio, eruditionæ, pietate, ornatus, laboribusque per magnis semper invictus annos supra quinquaginta. Domini mandata facessere ecclesiæ res adjuvare, hominum salutem persequi, fervore perpetuo ardenti contendit. In Christo placide obdormivit Pridie id Octobris, A.D. 1771, ætatis suæ 74. The above inscription was written by Dr. Samuel Stennett.

Translation.—In this Sepulchre are deposited the remains of **JOHN GILL**, professor of Sacred Theology. A man of unblemished reputation, a sincere disciple of Jesus, an excellent preacher of the gospel, a courageous defender of the Christian faith. Who, adorned with piety, learning and skill, was unwearied in works of prodigious labour for more than fifty years. To obey the commands of his great master, to advance the best interests of the church, to promote the salvation of men, impelled with unabated ardour, he put forth all his strength. He placidly fell asleep in Christ, the 14th day of October, in the year of our Lord, 1771, in the 74th year of his age.

Tomb, E. and W. 20, 21,—N. and S. 65, 66.

A full account of this great Divine, would extend far beyond the limits of this work; the editor must therefore, aim at all possible brevity.—“Dr. Gill leads us into an *ocean of divinity*; by a system of doctrinal and practical religion, and, by a judicious and learned exposition of the Old and New Testaments.” John Ryland, A.M.

John Gill was born at Kettering, in Northamptonshire, Nov. 23, 1697. His mind was seriously impressed with divine things when he was about twelve years of age. Mr. Wallis, of Kettering, having preached a sermon from Gen. iii. 9, “*And the Lord God called unto Adam, and said unto him where art thou?*” These interrogations sounded in his ears, and

pierced his very soul. "Sinner, where art thou? What a wretched condition art thou in! What will be thy state eternally? Art thou able to endure everlasting burnings?" He now began to see and feel, the depravity of his nature, the exceeding sinfulness of sin, and his need of salvation by Christ. The Lord was soon graciously pleased to reveal his Son in him, and afford him joy and peace in believing. He joined the Baptist Church, at Kettering, Nov. 4, 1716, being then nineteen years of age. The same evening, at a meeting for prayer, he read and expounded the 53rd chapter of Isaiah. The next Lord's Day evening he delivered a discourse from 1 Cor. ii. 2, "*For I determined not to know anything among you, save Jesus Christ and him crucified.*" This was his first sermon; and the Lord enabled him to abide by his determination even to the end, so that "Christ and him crucified," was his constant theme from first to last. Soon after this, he removed to Higham Ferrers, and preached occasionally in the adjacent villages. Early in the year 1719, the Baptist Church meeting, at Fair Street, Horslydown Southwark, having by death lost their pastor, Mr. Benjamin Stinton (son-in-law of the famous Benjamin Keach), invited Mr. Gill to come up to London and preach to them. The result of this visit was, his becoming their Pastor; and he was ordained to the pastoral office over them, March 22, 1720. With this church he remained to the close of his ministerial labours, a period of upwards of fifty-one years. In the year 1729, he commenced a Wednesday evening lecture, in Great Eastcheap, which he continued for more than twenty-six years, declining it in 1756. His farewell sermon was from Acts xxvi. 22, *Having obtained help of God, I continue to this day, &c.* He told his audience, "I have nothing to complain of, but I find my natural strength will not admit me to preach so frequently, being now in the fortieth year of my ministry, so that it is time for me to have done with *extra* service. But a principal reason is, that I may have a little more time to attend to, and finish an arduous work upon my hands; and I have no other way of easing myself, but by dropping this lecture." This "arduous work" was none other than his "Exposition of the Bible," which was first published in nine volumes folio; to which he afterwards added his "Body of Divinity," in three volumes quarto; with others of his writings. All these amazingly

laborious and voluminous works, were *written out by his own hand*, and were also corrected and revised by him as they came from the printer, no one reading the proof sheets but himself. In the year 1770 (the year before his death) he wrote in the margin of a sheet of letter-press, "*the last of more than ten thousand !*"

In 1748 Mr. Gill was presented with the diploma of D.D., by the University of Aberdeen. Upon being complimented by his friends, on the honour conferred upon him, the good man quaintly replied, "I neither *sought* it, nor *thought* it, nor *bought* it." A new meeting house, having been erected for his church and congregation in Carter Lane, Tooley Street ; Dr. Gill opened it October 9th, 1757, preaching from Exod. xx. 24, "*In all places where I record my name, &c.*" Upon this occasion, in his sermon, the Dr. said, "We enter upon this new place of worship, by recording the name of the Lord therein ; namely, by preaching the doctrines of the grace of God ; of free and full salvation alone, by Jesus Christ ; and by the administration of gospel ordinances, as they have been delivered to us. What doctrines may be taught in this place, after I am gone, is not for *me* to know ; but, as for my own part, *I am at a point* ; I am determined, and have been long ago, what to make the subject of *my* ministry. It is now upwards of forty years since I entered into the work, and the first sermon I ever preached was from those words of the apostle, *I determined, &c.* (1 Cor. ii. 2.) Through the grace of God, I have been enabled, in some good measure, to abide by the same resolution hitherto ; and I hope, by Divine assistance, I ever shall, as long as I am in this tabernacle, and engaged in this solemn work. I am not afraid of the reproaches of men ; I have been inured to these, from my youth upwards ; *none of these things move me.*" At the commencement of his spiritual campaign, he buckled on his Armour, and never unloosed it but to put on his Shroud. "So far as the *doctrines of the gospel* are concerned, Gill never besieged an *error* which he did not force from its strong-holds ; nor ever encountered an *adversary* to truth, whom he did not baffle and subdue. His Doctrinal and Practical Writings will live, and be admired, and be a *standing blessing to posterity*, when their opposers are forgotten, or only remembered by the refutations he has given them. While true *religion* and sound *learning*, have a single friend

remaining in the British Empire, the *works* and name of GILL will be *precious* and revered."—*Toplady*.

With holy calmness, and heavenly peace of mind, this great man of God placidly fell asleep. His last words were—"O my Father, my Father!"

If, from *good works* could rise our last relief,  
 Who *more* could boast than this renowned chief?  
 But these afforded not the least delight;  
 They vanish'd, like a vapour, out of sight.  
 Not on his *character*, which stood renown'd,  
 Not on his *labours*, which Jehovah crown'd,  
 He plac'd the *least* dependence;—from his soul  
 He did most steadily renounce the whole:  
 And for *salvation*, fix'd on the rich *blood*  
 And *righteousness* of his incarnate God!  
 There were his hopes, his rest, his joy, his crown,  
 And, at *His* feet, he laid his honours down.  
 Clear was his prospect of the *promised land*,  
 Where in full view he saw his Saviour stand;  
 He on his everlasting *love* relied,  
*Sunk in his arms*, and IN FULL GLORY died.

EDWARD GODWIN, *Presb.* † To the memory of the Rev. Edward Godwin, who was Pastor of the Church of Christ, at Little St. Helen's, London, for upwards of 40 years. He had uncommon natural abilities, improved by close application, and attended with remarkable humility, piety, and sincerity; was an earnest promoter of the truths of the gospel, and was esteemed by good and learned men whilst living, and now greatly lamented. He died, March 21, 1764, in the 69th year of his age.

The above Inscription was on Mr. Godwin's Tomb; but the place of his interment is not now known.

Edward Godwin was a native of Newbury, in Berkshire. He first preached at Hungerford, and in the year 1721, removed to London, as assistant to Mr. Robinson, at Little St. Helen's, and on his death, succeeded to the whole charge. Being a lively and ready preacher, he was engaged at some of the most popular lectures among the Dissenters. The great and peculiar doctrines of the gospel were his delight. After labouring in the Lord's vineyard, for more than forty years, he was at length called home.—*W.*

JOHN GOODE. † The Rev. John Goode, who departed this life, 24th July 1831, aged 77 years.

Head Stone, E. and W. 66, 67,—N. and S. 29.



THOMAS GOODWIN, D.D., *Ind.* + Thomas Goodwin, S.T.P. Agro Norfolciensi oriundus; re antiquaria, praesertim Ecclesiasticae nec augustae Lectionis, neque inexpeditae, sacris si quis alius scripturis praepotens, inventione admodum feraci, nec solidi minus subactoque iudicio variis inter se locis accurate collatis reconditos Spiritus Sancti sensus mira cum felicitate elicuit. Mysteria Evangelii nemo mortalium aut peritius illo introspectit aut aliis clarius exposuit. Theologiae quam vocant Casuum versatissimus Cognitione, Prudentia, dicendi Facultate ecclesiae Pastor omnimodo Evangelicus. Multos tam privato quàm publico Ministerio Christo lucrifectos porro aedificavit, donec qua agendo, qua patiendo, omnibus exantlatis pro Christo laboribus placidam assecutus est in Christo quietem ab editis, Endendisque Operibus, (viri maximi optimo Monumento) nomen reportaturus, unguento pretiosius ipsoque cui inscribitur marmore perennius. Anno Aerae Christianae 1679, Aetat. 80. Die Febr. 23.

*Translation*, by Dr. Gibbons.—Here lies the body of the Rev. Thomas Goodwin, D.D., born at Rolesby, in the county of Norfolk. He had a large and familiar acquaintance with ancient, and above all, with ecclesiastical history. He was exceeded by none in the knowledge of the Holy Scriptures. He was at once blessed with a rich invention, and a solid and exact judgment. He carefully compared together the different parts of holy writ, and with a marvellous felicity discovered the latent sense of the Divine Spirit who indited them. None ever entered deeper into the mysteries of the gospel, or more clearly unfolded them for the benefit of others. The matter, form, discipline, and all that relates to the constitution of a true Church of Christ, he traced out with an uncommon sagacity, if he was not rather the first Divine who thoroughly investigated them. He was eminently qualified, by the light of sacred truth, to pacify troubled consciences, to dispel the clouds of mistake, and to remove needless scruples from perplexed and bewildered minds. In knowledge, wisdom, and eloquence, he was a truly Christian pastor. In his private discourses, as well as in his public ministry, he edified numbers of souls, whom he had first won to Christ; till having finished his appointed course, both of service and sufferings, in the cause of his Divine Master, he gently fell asleep in Jesus. His writings already

published, and what are now preparing for publication, (the noblest monuments of this great muse's praise.) will diffuse his name in a more fragrant odour than that of the richest perfume, to flourish in those far distant ages, when this marble, inscribed with his just honour, shall have dropt into dust.—He died, February 23, 1679, in the 80th year of his age.

A low Tomb Stone, E. and W. 35,—N. and S. 9, 10. The whole of the Inscription is obliterated; and the thick marble slab, having been struck with lightning, is split in two.

“What can the man do, that cometh after the king?” Eccles. ii. 12. And what can be declared concerning this great man of God, *more* than is contained in the above Inscription?

Dr. Goodwin was born Oct. 5, 1600. At thirteen years of age he was sent to Christ's College, Cambridge; from thence he removed to Katherine Hall, under the tuition of the famous Dr. Sibbes. During the first six years which he spent at college, he walked in the vanity of his mind. Ambitious designs engrossed his attention, and his whole aim was to obtain preferment and applause: but God who had designed him to higher purposes, was pleased to *change his heart*, and to turn the course of his life to his own service and glory. On a certain day (Oct. 16, 1620) while at Cambridge, his attention was directed by the tolling of a bell for a funeral, and a sermon being expected, one of his companions persuaded him to stay and hear it. To this he was not much inclined, being at that time averse to serious preaching; but Dr. Bambridge being accounted a witty man, he consented to stay. Though the remarks made by the preacher were far from being uncommon, yet to *him* it was a word from the Lord; he was much affected, and told his companions, “he hoped he should be the better for that sermon as long as he lived.” Instead of spending that evening in mirth (as he intended) he returned to his own college, and passed it in retirement. His mind was now greatly oppressed with a sense of the evil of sin, and its dreadful consequences. He saw the vanity of his former religious *profession*; and the deficiency there was in the root of all his devotion, the *flowers* of which had *withered*, there being no gracious moisture in the heart, to afford them nourishment. He now found the

disposition of his mind entirely changed ; and instead of vain-glory, and the love of academic praise, he proposed *the glory of God as the end of all his actions*. In 1634, being in his conscience dissatisfied with the terms of Conformity, he quitted the University with all its preferments. In this he acted with sincerity, and altogether contrary to his worldly interest. The spirit of persecution under Archbishop Laud, growing hot (in Charles the First's days) he went to Holland, to enjoy liberty of conscience. He returned to England at the beginning of the Long Parliament, and gathered an Independent congregation in Thames Street. In 1643 he was chosen a member of the Assembly of Divines at Westminster, and was one of the dissenting brethren in that Assembly. Of their transactions he took *notes*, which he left in fourteen or fifteen volumes. Being in high favour with Oliver Cromwell, he was in 1649, by an order of Parliament, appointed president of Magdalen College, Oxford. *Here* he also formed a church upon the Independent plan. Soon after the Restoration, he was deprived of his Presidentship, when he again retired to London, and formed an Independent Church in Fetter Lane, and preached to them till his death. In the dreadful fire of London in 1666, he lost above half his library, to the value of five hundred pounds. He acknowledged that God had struck him in a very sensible part ; but he was thankful, however, that the loss fell chiefly upon books of human learning, those on Divinity being preserved. The Sacred Scriptures were what he chiefly studied ; and upon the glorious doctrines contained in the inspired volume, his mind soared with the greatest delight. The labours of this eminent man were terminated in a few days by means of a fever, Feb. 23, 1679, in the 80th year of his age. He enjoyed the full assurance of faith, and rejoiced in the thought that he was going to have uninterrupted communion with God. "I am going (said he) to the Holy Three, with whom I have *had* communion. They have taken me ; I did not take them. I shall be changed in the twinkling of an eye, and all my lusts and corruptions I shall get rid of for ever. I could not have imagined I should ever have had such a measure of faith in this hour. No ! I could never have imagined it. My bow abides in strength. I am found in Christ : not in my own righteousness, but in the righteousness which is of God, which is

by faith of Jesus Christ, who loved *me*, and gave himself for *me*. I am swallowed up in God!"—"Now (said he) I shall ever be with the Lord!"

A late eminent minister, has summed up his character as follows:—"From the days of the apostles to the present hour, I verily believe, the church of Christ hath never been blessed with one more highly taught of God. He appears to have been specially raised up for great purposes. He shone, and still shines, as a star of the first magnitude in the hemisphere of the ministry. And although now for nearly two centuries, the great Head of the church hath taken him *home* to himself in heaven, yet his labours which he left behind him, still lighten, and will continue to lighten, to the latest period, the church upon earth."

His whole works are comprised in 5 vols. large folio. They contain a body of divinity; are now very scarce, and sell at a high price.—*P. and W.*

JOHN GOSNOLD, *Bapt.* † Here lieth the body of Mr. John Gosnold, a faithful minister of the gospel, who departed this life, October 3rd, 1678, and in the 53rd year of his age. "They that turn many to righteousness shall shine as the stars for ever and ever," Dan xii. 3.

The above was the inscription on Mr. Gosnold's tombstone, but the situation of the grave is not now known.

John Gosnold was a person of great learning and piety; he had been a scholar at the Charterhouse, and afterwards a student at Pembroke Hall, Cambridge. He entered on his ministry in the Established Church, but was silenced in 1662 by the Act of Uniformity. Having embraced the principles of the Baptists, he became pastor of a church of that denomination, assembling in Paul's Alley, Barbican.\* The discipline of the Barbican Church, for the first seventy or eighty years was very strict, and conducted with great

\* The Meeting-house in Paul's Alley, is an ancient building, but the precise date of its erection cannot be ascertained. It was built originally for a play-house, but the government would not licence it. Upon this it was taken by the Baptists, who converted it into a Meeting-house. The society in Paul's Alley was collected together by Mr. Gosnold, about the time of the civil wars. This ancient church existed under a succession of pastors and ministers (thirteen in number), for the space of about 120 years.

regularity. The members were divided into portions, according to the districts in which they lived; there were the *Barbican*, *Limehouse*, *Southwark*, *Shoreditch*, *Westminster*, and *City* divisions. Two, and sometimes three persons, (members and deacons of the church) were appointed to inspect and visit the respective members in each district. If any member was absent from his place, during divine worship, on the Lord's day, he was sure to be visited in the ensuing week, and the cause of his absence ascertained. This was laid before the church, and, if not satisfactory, such member was admonished, and his regular attendance enjoined. Any refractory behaviour, or conduct unbecoming the Christian character, was visited with church censure, and hardened offenders were blotted out of the society.

Mr. Gosnold was so popular in his ministry, as to draw after him people of all denominations, so that his congregation was, at times, computed to be nearly three thousand; and among them frequently six or seven Clergymen in their gowns, who sat in a convenient place, under a large gallery, where they were only seen by few. The church and congregation made a collection for the poor sufferers of Cripplegate parish, after the dreadful fire of London, it amounted to upwards of fifty pounds; and an annual collection was continued for them for upwards of twenty years. This worthy minister had a great zeal against *Socinianism*, making it much his business to expose this *heresy*, and to combat the opinions of such as were that way given; that so he might keep his people free from the infection. O that some of his successors in the ministry, at Paul's Alley, had been like-minded.\* In a word, John Gosnold was a truly good man, a pious practical preacher, of singular modesty and moderation, unconcerned in the political disputes of the times, much esteemed and valued by men of note and dignity in the established church; Dr. Tillotson, afterwards

\* A departure from the peculiar doctrines of Christianity (several of the after ministers being of avowed *Socinian* principles), was, doubtless, the corroding gangrene which sapped the vitals of this cause, and ended in its extinction in the year 1768. A few of the members (about twenty-seven) joined Mr. Noble's church in Glasshouse Yard, Goswell Street; and Paul's Alley Meeting-house then fell into the hands of the Sandemanians, in whose possession it still continues.

Archbishop of Canterbury, frequently attended his week day lecture. He was moreover beloved and much respected by his flock, over whom he was a faithful under-shepherd.—*I. and W.*

**WILLIAM GREEN, *Ind.*** † Sacred to the memory of the Rev. William Green, late minister of Castle Street Chapel, Reading, who departed this life, January, 1802, aged 46 years.

Head Stone, E. and W. 42,—N. and S., 57, 58.

**JOHN GREENE.** † The Rev. John Greene, died 21st May, 1768, aged 86 years.

Head Stone, E. and W. 68,—N. and S. 58.

**GEORGE GREIG, *Scots. Presb.*** † Rev. George Greig, died November, 1830, aged 52 years.

Head Stone, E. and W. 129,—N. and S. 58.

George Greig succeeded Mr. Steven as minister of the Scots Presbyterian Church in Crown Court, Covent Garden ; and was set apart to the pastoral office in that place, Oct. 23rd., 1805. He had been, for a short time previous, assistant to Mr. Greville Ewing, at Glasgow. Mr. Greig's labours at Crown Court, comprised a period of twenty-seven years ; his ministry met with great acceptance, and there is no doubt but he was a very excellent man of God. The editor regrets that he has no materials enabling him to present the reader with further particulars. Dr. Cumming is the present pastor of this church.

**JOHN GRIFFITH, *Ind.*** † Here lieth interred the body of the Rev. John Griffith, some time pastor of the Church of Christ, at Coventry, and afterwards at Brigstock, who died 21st August, 1798, aged 84 years.

Head Stone, E. and W. 32,—N. and S. 32, 32.

John Griffith was born in London, in 1714. While a boy he was frequently in danger of being drowned. Five or six times did the Lord preserve him from a watery grave. When young, he gave himself up to youthful folly ; gaming and dancing were his chief delight. These things often occasioned painful checks of conscience, but he quieted himself by resolving to repent when he grew older. An

acquaintance informing him, that a Mr. Seagrave, (a clergyman of the Church of England, who had joined Mr. Whitfield's connexion,) preached at Loriner's Hall, and that "none could be saved who did not believe *his* doctrines;" excited Mr. Griffith's curiosity to go and hear him. The discourse seemed suitable; but, on finding that some of the congregation attended the ministry of certain *dissenting* ministers, it disgusted him, as he gloried in being a *church-man*. However he ventured, once more, to hear Mr. Seagrave, who preached "Christ and him crucified," which was what his soul had *begun* to thirst after. He also frequently attended the Tabernacle, in Moorfields, and Mr. Stockwell's Meeting-house, in Redcross Street, where he became a member, and afterwards the pastor. The word would frequently melt him into tears, when he would get into some corner that he might not be seen, as thinking himself pointed at by the preacher, the word of conviction coming home with power. In 1751 he became a member of Mr. Stockwell's church. Being encouraged to give a word of exhortation occasionally, he did so with fear and trembling. The church in Butt Lane, Deptford, applied to him for assistance, and would take no denial; and their pastor, Mr. Lee, being called home to his rest, they invited him to continue with them, which he did for a season, his ministry meeting with great acceptance. At length the church in Redcross Street, being now also in a widowed state, claimed a prior right to him; and after labouring among them for some months, he became their pastor in the year 1754. After a time he removed with his people, to a Meeting-house, in White's Alley, Moorfields; but this place being old, and much out of repair, it was thought advisable in the year 1772, to build a *new* one, in Mitchell Street, Old Street; Mr. Griffith himself giving liberally toward its erection. The congregation however declined after the removal, and this induced him to accept a call to Coventry, in 1777, where he continued a few years; from thence he removed to Brigstock, in Northamptonshire, where he laboured among a poor but pious people, and had some souls given him for his hire. At length, being more than seventy years of age, he was desirous of returning to his native City, and perhaps through a depression of spirits, rather than incapacity, he wished to recede from his public ministerial work; which he did,

living mostly in retirement, and preaching only occasionally. On the 17th of August, 1798, he was visited with a disorder in his bowels, which terminated in his dissolution. To one of his friends, who visited him, he said, ‘the work is all *done*, I have nothing to do but to die, and, I long to be with *Him* whom my soul dearly loves.” “O what a sight shall I have, when I shall be with Jesus, and see *him as he is*.” His strength now failed, and he finished his course, August 21, 1798, in the 84th year of his age.—*Ev. and W.*

BENJAMIN GROSVENOR, D.D, *Presb.* † The Rev. Benjamin Grosvenor, D.D., who died the 27th August, 1758, aged 83 years.

Tomb. E. W. 71,—N. and S. 11.

Benjamin Grosvenor was born in London, January 1st, 1695. At an early age he became impressed with the importance of divine things; when only ten years old, he had such an awful view of the evil of sin, that his life became a burden; till at length, through the providence of God, he was led to hear a sermon, at a Meeting in Gravel Lane, Southwark, that satisfied his doubts, removed his fears, and gave him clear views of the gospel; from this time his soul found true rest. He would retire after school hours, to his closet, to spend his time in prayer, and in reading books on divine subjects. It will be easy to conceive that a mind so powerfully affected with the truth and importance of religion, would feel a strong bias to the sacred work of the ministry. Such was the ardour he possessed at this period, that he thought he should be able to convert all who heard him. He concluded that he could say *so much* concerning the love of God, the salvation of Christ, the worth of the soul, and the excellency of the gospel, as would certainly fasten the arrow of conviction *so deep* in the heart of a sinner, that he should not be able to extract it. But, the work of conversion is the *work of God!* At length he entered upon a course of studies suited to the ministry, under the tuition of the celebrated Mr. Timothy Jollie, at Attercliffe, in Yorkshire. In the year 1699, Mr. Grosvenor was chosen assistant to Mr. Oldfield, at Maid Lane, Southwark; and in the following year he preached as a candidate for the pastoral office at Stepney, in the room of Matthew Mead, but did not settle there. He also engaged



in a lecture at the Old Jewry. After being thus employed about two years, he was chosen to succeed the venerable Mr. Samuel Slater, as pastor of the Presbyterian congregation in Crosby Square. He was ordained July 11th, 1704. The church under his ministry was soon raised to a flourishing state. The popularity of Mr. Grosvenor, recommended him to some of the most considerable lectures in London. He was one of the first preachers of the Friday evening lecture at the King's Weigh-house, Eastcheap, which was set on foot in the beginning of the eighteenth century. In 1730, the University of Edinburgh conferred on him the degree of Doctor in Divinity. In 1735, when the nation was under the alarm of *Popery*, some Dissenting Ministers in London, chiefly of the Presbyterian denomination, undertook a course of sermons at Salters' Hall, against the errors of the church of Rome. Dr. Grosvenor, who was one of the ministers, discussed the subject of *Romish persecution*, which he exposed in strong colours. The doctor continued in the faithful discharge of the various duties of the pastoral office, till 1749, when age and infirmities compelled him to relinquish his charge; after having been a minister in London, during the period of fifty years. His setting sun shone brilliant to the last, and as he descended into the vale of death, he experienced those divine consolations which had supported him through his long, honourable, and useful career. Being present in Bunhill Fields, at the funeral of Dr. Watts, and being himself then 73 years of age, a friend said to him, "Well, Dr. Grosvenor, you have seen the end of Dr. Watts, and you will soon follow; what think *you* of death?" "Think of it (replied the doctor), why, when death comes, I shall smile upon death, if God smiles upon *me*." He never was perceived to express any fear of dying; he viewed the darksome valley without gloom; he had long rejoiced in hope of the glory of God; firmly believing in Jesus as the resurrection and the life; and, in *that God*, who raised up Christ from the dead, as a pledge and earnest, that *He* would quicken the mortal bodies of his faithful servants, by his Spirit which dwelleth in them. He lost his speech some days before his death, but not his senses, till he sweetly slept in Jesus, on Lord's Day morning, August 27th, 1758, in the 83rd year of his age.—*W*.

WILLIAM GUYSE, and JOHN GUYSE, D.D., *Ind.*  
 † Here lye interred the remains of the Rev. Mr. William Guyse, who departed this life, Dec. 8th, 1759, aged 54 years. Also the remains of the Rev. John Guyse, D.D., who departed this life the 22nd day of Nov. 1761, in the 81st year of his age. Whose life, character, and excellent writings, will long perpetuate his memory.

Tomb, E. and W. 30, 31,—N. and S. 1.

JOHN GUYSE, D.D. This eminent divine was born in the year 1680, in the town of Hertford. He became an early subject of divine grace, and was admitted at fourteen years of age, a member of the church of Protestant Dissenters in that town. He entered upon the sacred work of the ministry in his twentieth year, and was soon chosen assistant to the aged and worthy Mr. William Haworth, who had been ejected from St. Peter's Church, in St. Alban's, and was afterwards for twenty years, pastor of the Dissenting Church at Hertford. This connexion had not long subsisted when Mr. Haworth was removed by death, and the church unanimously invited Mr. Guyse to succeed him in the pastoral office. He continued his labours here for many years with great acceptance and success. He had many pressing invitations to leave Hertford; but, he deemed it to be his duty to continue with his congregation, in order to guard them against the influence of those, who, at that time, were very industrious in disseminating *Arianism*. In order to confirm his people in the truth upon this subject, he printed a small volume of sermons on the *Person of Christ*; in which he placed the evidence and importance of his true and proper *Divinity*, in a clear and convincing light. These were followed, about two years afterwards, by some sermons on the *Godhead of the Holy Spirit*. In the year 1727, circumstances arose which clearly directed Mr. Guyse's removal to London. He left Hertford reluctantly, and was set apart, the 26th of July, 1727, over the people who had separated from Miles's Lane, upon Mr. Matthew Clarke's death, and the choice of Mr. Jollie to succeed him. The separatists first met for worship in Girdler's Hall, until their new place of worship, in New Broad Street was built, when they removed into it. His sphere of activity and usefulness was now greatly enlarged. He was called to take part in several

E

lectures, and public services among the Dissenters. Two sermons preached by him, and published in 1729 entitled "Christ the Son of God, the great subject of a Gospel-ministry," gave great offence to some persons, who were, perhaps, not so orthodox in this great doctrine. Dr Chandler drew up a reply to the author, and several printed letters passed between them, pro. and con.; at length the controversy closed, after many angry words had been used on both sides. Mr. Guyse's reputation as a scholar and divine, occasioned his receiving in the year 1732, the degree of Doctor in Divinity, which was conferred on him by the University of Aberdeen. Dr. Guyse having been several years engaged in preparing for the press, "A paraphrase on the New Testament," it was published in three volumes, quarto, in the year 1752. This work cost him a great deal of labour and close study. Dr. Conder was of opinion, that "he (Dr. Guyse) had given the reader therein, as full a view of the sense of the best interpreters, and as comprehensive an insight into the scope and meaning of the New Testament, as is ever likely to be met with, in the same compass of words." Dr. Guyse, in the latter part of his life, was afflicted with a gradual decay in his sight, till, at length he grew totally blind. But it would appear that he was more acceptable in his ministry *after* he became blind, than he was *previous* to that event.\*

Dr. Guyse, notwithstanding his great age, was enabled to persevere in his delightful work till within a few weeks of his decease. His latter end, to a remarkable degree, was *peace*. He often declared his faith to be fixed upon the "Rock of Ages;" that his mind was unclouded; and his hopes fixed on the blood and righteousness of the Redeemer. "Thanks be to God, (said he) I have no doubt as to my

\* "The late Dr. Guyse (says Mr. Toplady) totally lost his eye-sight, which had been gradually decaying, while he was in his prayer before sermon. Having finished his prayer, he was consequently obliged to preach without his usual notes. As he was led out of the meeting, after service was over, he could not help lamenting his total blindness. A good old gentlewoman, who heard him deplore his loss, answered him, 'God be praised that your sight is gone. I never heard you preach so powerful a sermon in my life. Now we shall have no more notes. I wish for my own part, that the Lord had taken away your eye-sight twenty years ago, for your ministry would have been more useful by twenty degrees.'" — *Toplady's Posthumous Works*, p. 158.

eternal state. I know whom I have believed ; here my faith rests. The peculiar doctrines of the gospel, which I have long preached, are now the support of my soul ; I live upon them every day, and thence I derive never-failing comfort. How good is my God to me ! How often has he made to me that promise, *As thy days, so shall thy strength be.*" On desiring, as his last request, some present to read and pray with him, the 2 Cor. v. was read, which yielded him great satisfaction, and he commented on the words to this effect :—  
 ver. 1. *For we know that if our earthly house of this tabernacle were dissolved, &c.* "O when shall it be dissolved indeed ! When shall this mortal put on immortality !" Ver. 2, *In this we groan, earnestly desiring to be clothed upon, &c.* "This, this is my earnest desire ; and what I am waiting for." Ver. 4, *For we that are in this tabernacle do groan, being burdened ;* "For this I groan daily, and ere long shall groan no more." Ver. 5, *Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of his Spirit.* "This earnest I have, this I do enjoy, and therefore I am confident. I am not afraid of death ; I am afraid lest I should err on the other hand, being too desirous of it." Thus, on the morning of the Lord's day in which he died, it was still the language of his heart and lips, "When shall I get through this valley ?" And some of the last words he was capable of pronouncing, so as to be understood, were, "O my God, thou who hast *always* been with me, wilt not leave me." In this holy confidence of faith, he departed to the world of spirits on November 22, 1761, in the eighty-first year of his age.—W.

WILLIAM GUYSE, *Ind.* During the chief part of his residence in London, Dr. Guyse was assisted by his only son, the Rev. William Guyse, a gentleman of excellent abilities, and good ministerial talents ; but the precarious state of his health, and also his too modest opinion of himself, prevented his meeting the wishes of his father, and of the congregation to undertake the office of co-pastor. For many years he preached in his turn at the Lord's Day morning lecture in Monkwell Street, and also at the evening lecture in White's Row, Spitalfields. Mr. W. Guyse was of a very nervous habit, and subject to great dejection of spirits, which incapacitated him for preaching some time before his death. His

removal, more than two years previous to the death of his aged father, was a very affecting providence; and it was apprehended would so far have depressed the spirits of his venerable parent, as to render him unfit for further service.\* But it pleased God, in a remarkable manner, to support him, so that he endured the trial with composure, and cheerful acquiescence in the divine will.

Mr. W. Guyse died in his house in Artillery Lane, after a tedious illness, Dec. 8th, 1759, aged 54 years.

JOSEPH GWENNAP, *Bapt.* † The Rev. Joseph Gwennap, died 13th February, 1813, in the 83rd year of his age.

Head Stone, E. and W. 89,—N. and S. 41, 42.

Joseph Gwennap was a nephew of Dr. Gifford, and a member of the church under his pastoral care in Eagle Street.

He became pastor of the Baptist Church at Saffron Walden, Essex, and he was ordained there June 20, 1764, when his

\* Dr. Guyse's very advanced age, loss of sight, and growing infirmities, rendering an assistant or co-pastor absolutely necessary, the Church made choice of Dr. Stafford to sustain that office. At his ordination, Dr. Conder, addressing the church, observed, "You of this church see, as it were, your aged pastor [in his 79th year] who has for so many years, and with so much reputation and success, laboured among you, *now like a setting sun*; and though, blessed be God, at evening time (in the *best* sense) it is *light* with him, and therefore light with you; yet *that* light is retiring and departing; and as to you, it is *dying* light, and, you cannot but expect, amidst his growing infirmities, an approaching removal. Behold him, and lo!

He stands, but with his starry pinions on,  
Drest for the Flight, and ready to be gone.

One of the deacons, in replying to the questions put, said, "We have for some time been deeply affected with the growing infirmities of our aged and revered pastor; whose ministry we have enjoyed upwards of thirty years; and, through the good hand of our God upon us, we have, *all that time*, been preserved in peace and unity, under his wise and prudent conduct. He has also been greatly blessed among us, in raising the church to its present prosperous state, which *now* includes *only nine* members of those who called him to the pastoral office among us; our large increase will, we trust, be his joy and crown of rejoicing, in the day of the Lord Jesus."—*Ed.*

uncle gave him an affectionate and solemn charge, from 1 Tim. iv. 16, "*Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*" Mr. John Potts, of Crispin Street, Spitalfields, 'preached to the church, from Rev. i. 12, 13, "*And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, One like unto the Son of Man.*" The above two discourses are in the possession of the editor of "Bunhill Memorials." They are of intrinsic value; are very rare, if at all to be met with; and would prove "*a word in season*" to both ministers and churches, if republished.

Mr. Gwennap remained at Saffron Walden several years; when he removed to London, and became the pastor of a Baptist church and congregation in Piccadilly, where he was very popular. He continued to preach there with much apparent success till the year 1798, when, having imbibed some erroneous *sentiments*, he was deserted by his flock, and the church in consequence became dissolved. Perhaps, after this, Mr. Gwennap did not continue in the ministry; as the editor can obtain no further account of him, until his grave-stone records his death, aged 83.—*Ed.*

ARCHIBALD HALL, *Scots. Presb.* † The Rev. Archibald Hall, after fourteen years of eminently useful labour in his study, and in the pulpit at Well Street, died full of faith and hope, on May 6th, 1778, in the 43rd year of his age.

Head Stone, E. and W. 71,—N. and S. 56, 57.

CHRISTOPHER HALL, *Bapt.* † Rev. C. Hall, died 17th August, 1786, aged 61 years.

Head Stone, E. and W. 109, 110,—N. and S. 49.

Christopher Hall was a brother of Mr. Robert Hall, of Arnsby, and uncle to the celebrated Robert Hall, A.M. He was born in 1724, at Black Hadden, near Newcastle-upon-Tyne. He became a member of the Baptist church at Hamsterley, in Durham, and began to preach at what was called the Juniper Dye House, four miles from Hexham. Afterwards he collected a church at Whitehaven, and was ordained over them in 1753. He removed in 1760, to Harvey Lane, Leicester; from thence he went to Luton in Bedfordshire, where he preached about six years; when he removed to London to take charge of the Baptist Church in Petticoat

Lane, Whitechapel, where he was set apart October 3rd, 1769. Mr. Hall and his people removed in 1772 to Glasshouse Yard, Aldersgate Street, then they built a new place in Crown Alley, Moorfields; which being in 1783 purchased by the City and taken down, they finally removed to a Meeting-house in Hope Street, Spitalfields, where Mr. Hall preached till his death in 1786.

Petticoat Lane meeting was an ancient place of worship, and had been used as such, upwards of two hundred and sixty years. In the reign of Charles II., if not earlier, it was occupied by Particular Baptists; and a Mr. Hilton preached there at the time of the Revolution. After the removal of Mr. Hall's congregation, it was occupied by various persons, till about the year 1800, when it was taken down.

RICE HARRIS. † Rev. Rice Harris, died October, 1795, aged 65 years. Then follows a long Latin inscription.

Tomb, E. and W. 115, 116,—N. and S. 51.

WILLIAM HARRIS, LL.D., *Ind.* † Beneath rest the mortal remains of the Rev. William Harris, LL.D., late Theological Tutor in Highbury College, and pastor of the Independent Church at Stoke Newington; who ceased from his labours and entered into peace, January 3rd, 1830, aged 53 years.

Head Stone, E. and W. 121,—N. and S. 60.

WILLIAM HARRIS, D.D., *Presb.* † Dr. William Harris, of Poor Jewry Lane, fell asleep in Jesus, May 25th, 1740, aged 65 years.

Tomb, E. and W. 65,—N. and S. 11.

This eminent divine was born in London in the year 1675. From a child he is said to have known the holy scriptures. In his youthful days, he joined himself to a society of young men, who met once a week for prayer, reading, and religious conversation. Of this society Dr. Grosvenor was also a member. He began to preach when very young; but entered the pulpit with an unusual degree of furniture, and with that solidity of judgment, for which he was remarkable through life. He became first an assistant to Mr. Henry Read, in Gravel Lane, Southwark.

From thence, in 1698, he was called to succeed Mr. Timothy Cruso, in the pastoral care of the congregation at Crutched Friars. He was very diffident of his fitness to fill up the place of so excellent and popular a preacher as Mr. Cruso; and having obtained the keys of the Meeting-house, he spent there, by himself, a whole day in fasting and prayer to God for his direction and blessing, in the work he was to undertake. The celebrity which Dr. Harris acquired as a preacher, often called him from his own pulpit, to officiate on public and particular occasions. He was for above thirty years, one of the preachers of the Friday evening lecture at the Weigh-house, in Eastcheap. In 1735, when there was an alarm concerning the increase of Popery, he united with several ministers in conducting a course of sermons against the errors of the church of Rome. The subject allotted for his discussion, was the absurd doctrine of Transubstantiation. In his own congregation, to which he stood related for the space of forty-two years, he enjoyed much comfort; nor was he wanting in constancy and zeal to promote their best interests. At length after an useful and laborious life, spent in the service of God, being mercifully exempted from the painful sufferings of a lingering illness, he slumbered only a few days, and then fell asleep in Jesus, May 25, 1740. His remains were interred in Dr. Williams's vault, in Bunhill.—*W.*

JOHN HARRISON, D.D. † Dr. John Harrison died 23rd Nov. 1798, in his 41st year.

Head Stone, E. and W. 22,—N. and S. 55.

TIMOTHY HARGRAVE. † Here lieth the body of the Rev. Mr. Timothy Hargrave, late of Brentford, in the County of Middlesex, who died January 31st, 1793, aged 68 years.

Tomb, E. and W. 58,—N. and S. 55, 56.

THOMAS HARPER. † The Rev. Thomas Harper died Nov. 11th, 1832, aged 69 years.

Head Stone, E. and W. 45,—N. and S. 63, 64.

Mr. Harper was for about three years a preacher at the Adelphi.



JOSEPH HART, *Ind.* † In memory of the Rev. Joseph Hart, late minister of the gospel in Jewin Street, who died May 24th, 1768, aged 56 years.

Head Stone, E. and W. 32,—N. and S. 54.

This worthy minister was born in London in the year 1712. He writes concerning himself, "As I had the happiness of being born of believing parents, I imbibed the sound doctrines of the gospel from my infancy ; nor was I without touches of heart, checks of conscience, and meltings of affection, by the secret strivings of God's Spirit with me while very young : but, the impressions were not deep, nor the influences lasting, being frequently defaced and quenched by the vanities and vices of childhood and youth. About the twenty-first year of my age, I began to be under great anxiety concerning my soul. The spirit of bondage distressed me sore ; though I endeavoured to commend myself to God's favour by amendment of life, virtuous resolutions, moral rectitude, and a strict attendance on religious ordinances. I endeavoured to reconcile myself to God by sorrow for my faults ; which, if attended by *tears*, I hoped would pass as current coin with heaven, and then I judged myself whole again. In this uneasy, restless round, of sinning and repenting, dreading and working, I went on for about seven years." Mr. Hart then proceeds to narrate, at some length, the sad declining state in spirituals he became the subject of. He says, "Hardness of heart, was, with me, a sign of good confidence ; carelessness, went for trust ; empty notions, for great light ; a seared conscience, for assurance of faith ; and rash presumption, for Christian courage." After this he fell into great distress and anguish of soul, attended with much infirmity of body ; till in the year 1757, happening to go to the Moravian chapel, in Fetter Lane, the minister preached from Rev. iii. 10. "I was hardly (says he) got home from hearing that sermon, when I felt myself melting away into a strange softness of affection, which made me fling myself on my knees before God. My horrors were immediately dispelled, and such light and comfort flowed into my heart as no words can express. The alteration I felt in my soul, was as that which is experienced by a person almost sinking under a heavy burden, when it is immediately removed from his shoulders. Tears ran in streams from my eyes, and I was so swallowed up in joy and thankfulness,

that I hardly knew where I was. I threw myself willingly into my Saviour's hands ; I lay weeping at his feet, wholly resigned to his will ; and only begged that I might, if he was graciously pleased to permit it, be of some service to his church and people."

Mr. Hart did not begin to preach till towards the year 1760 ; and is said to have delivered his first sermon at the old Meeting-house in St. John's Court, Bermondsey. As he commenced preacher late in life, his ministerial course was but short, little more than eight years ; the principal part of which he spent in Jewin Street. There his services were very acceptable ; and he had a crowded congregation. He died May 24th, 1768, aged 56 years. His funeral in Bunhill Fields, was attended by a larger number of persons, probably, than ever assembled there on any similar occasion. Mr. Andrew Kinsman, of Plymouth Dock, at that time preaching at the Tabernacle, Moorfields, pronounced the oration over his grave. Mr. Hart published a volume of hymns, his own composition ; which, though perhaps destitute of much poetical merit, have been for many years held in estimation on account of the store of Christian experience which they contain.—*W.*

SAMUEL HAYWARD, *Ind.* † Only lent to the bosom of the tomb, till Christ shall come to claim his ransomed at the last. The Rev. Samuel Hayward, minister at Silver Street, died July 23rd, 1757, aged 39 years.

In spirit fervent, and in conduct pure,  
In Christ triumphant, and of heaven secure ;  
Hayward undaunted met his nature's foe,  
And smiled exulting as he felt the blow.

Head Stone, E. and W. 18, 19,—N. and S. 18.

Samuel Hayward was born in the year 1718. Of his early life we have no account. He entered on the work of the ministry when very young ; and it pleased God to bless even his first attempts, for the awakening, quickening, and reviving the souls of many, especially of young persons. He commenced his labours at Saffron Walden, in Essex, in 1739, but soon removed therefrom, and was ordained to the pastoral office over the Independent congregation at Potterspury, in Northamptonshire. Here he exhibited the excellencies of that truly valuable character, *a village pastor*

Evangelical in his doctrine, exemplary in his life, and esteemed in the neighbourhood, so that multitudes flocked from all around to hear him. He visited the people of his charge from house to house; inculcated upon them the necessity of personal religion; and set before them the superior *moral* efficacy of the gospel: so that he became a conspicuous light in those parts. About the year 1746, Mr. Hayward quitted Potterspury, upon an invitation to succeed Mr. William Madgwick, an excellent minister at Poole, in Dorsetshire. Here also his labours were abundant, and blessed to the good of many. From Poole he removed to London, in 1752, becoming the minister at Silver Street. In this station his labours were of short duration; for, amidst the pleasing scene of harmony and usefulness, and at an age of life which promised longer public service, it pleased the Sovereign disposer of human events, to cut short his days, and bereave his flock of a faithful minister, from whom they had *promised* themselves a long series of usefulness and success. His latter days were eminently *peace*. The evening of his life was serene, and without a cloud. Heaven was in his eye, and much of heaven appeared to be in his heart. He was enabled to take a cheerful farewell of *Time*, comfortably secure of eternal life, through a dear Redeemer; and entered into his rest in the 39th year of his age.—*W.*

Mr. Hayward was concerned with Mr. Pike, in the *Casuistical lectures* which were delivered weekly at Little St. Helen's, in the year 1754; and their united labours were published under the title of "Important Cases of Conscience answered." The work has passed through several editions; and, in the editor's estimation, it is invaluable.

EDWARD HITCHIN. † Rev. Edward Hitchin, died 27th January, 1795, aged 45 years.

Head Stone, E. and W. 92,—N. and S. 47, 48.

WILLIAM HOCKLY, *Ind.* † The Rev. William Hockly, died August 29th, 1833, in his 82nd year.

Head Stone, E. and W. 112,—N. and S., 28, 29.

William Hockly was born at Godalming in Surrey, Nov. 25, 1751. At the age of fourteen he came to London, and ran wild into the follies of this great metropolis. "One day (says he) meeting with an ungodly companion of mine, I

took him by the hand, and told him, 'I was determined to play the very devil this summer, that was (if possible) to run greater lengths in sin and transgression.' But, O to sovereign, distinguishing grace, how great a debtor! The time, the set time, to favour a fallen, sinful creature, like me, was come; when I was to be plucked as a brand from the everlasting burnings. I worked in a warehouse with two young men of singular piety; and they induced me to accompany them to hear Mr. Ryland, of Northampton, at Dr. Gill's meeting, in Carter Lane. I heard the preacher, both morning and afternoon, but with no concern. Nevertheless I was prevailed upon to go with them in the *evening*, to hear Mr. Brewer, at White's Row, Spitalfields. O that memorable day to me! Methinks in the morning, God the Father was drawing; in the afternoon, God the Son was pleading; and lo! in the evening, God the Holy Ghost set his seal to his own work of grace in my heart. Thus the glorious Trinity, said, as it were, to the adversary of my poor but precious soul, "Deliver him from going down into the pit, for I have found a ransom." Under the word, my attention was arrested, my soul became alarmed, and I was drawn to inquire after that Saviour, who had been so strikingly exhibited, and so affectionately recommended by that blessed man of God." After some time Mr. Hockly was introduced by a good man into the Wesleyan connection, and was *indulged* (his own words) with a ticket, &c., "I for two years attended a class meeting, with late and early preaching; and was told by my class-leader, that, 'when I had found the Lord, I should be admitted into a *band*.' But, what with struggling against corruptions, the temptations of Satan, and the consideration of the uncertainty of my salvation; I was reduced at times to so low a state of mind, that I have envied the birds of the air, and the beasts of the field; often thinking them to be much happier than me. After some time, hearing a Mr. Richardson at the chapel, in Spitalfields, preach from Psal. xxxii. 1, 2, in which he treated of the imputation of Christ's righteousness to a poor sinner, for justification and acceptance before God; under this sermon my poor struggling soul was brought, I trust, into the glorious liberty of the gospel: I concluded that this was what my class-leader meant by *finding the Lord*. But still the doctrines of election, predestination, and particular

redemption ; with the final perseverance of the saints ; were things and subjects so *deep* I could not fathom them, and so *high* that I could not attain to them ; having been taught to enter my protest against them, as awful and horrible." Mr. Hockly goes on to relate what would prove very interesting, though not *exactly* suited to this work ; stating among other things, his commencing to preach in the Wesleyan connection, &c. But, hearing occasionally at the Tabernacle, it was soon noticed, and questions being put to him, a fear was expressed lest he should *become a Calvinist*. He afterwards joined the congregation at the Tabernacle, having procured a "Sacramental ticket" from Mr. Rowland Hill. After a time he was sent forth by the managers of the Tabernacle Society, to preach at various places ; which resulted in his removal from London in the year 1797, to take the pastoral charge of a small Independent congregation, at Newport, in the county of Essex, where he remained upwards of seven years. On leaving this people, it does not appear that he undertook any other stated charge ; but was employed in itinerating labour, hither and thither, with much acceptance ; preaching at Reading, Plymouth Dock (now Devonport), Stonehouse, and numerous other places. The subsequent years of Mr. Hockly's life were spent mostly in London in the Tabernacle connection ; and he appears to have been engaged all around in preaching the gospel. His diary contains an account of very frequent employ in the Lord's vineyard, and discovers a spirit of holy devotedness in his master's service. He says, "Lord let not the labours of thy poor dust be in vain. Make me a *Bible-Christian*, and keep me a *Closet-Christian* ; for *without this*, O what poor work is public prayer, and public preaching ! Lord forgive the iniquity cleaving to my most holy services !" Mr. Hockly may be viewed as a useful labourer in the Lord's vineyard the long period of at least sixty years. He preached his last sermon (from those suited words in 2 Sam. xix. 35.), at Kingsland Chapel, exactly a week previously to his departure. He calmly fell asleep in Jesus, Aug. 29, 1833, in his 82nd year.

THOMAS HOPKINS, *Bapt.* † Here lie the remains of the Rev. Thomas Hopkins, late pastor of the Church of Jesus Christ, meeting in Eagle Street, Holborn, who died on the 16th day of November, 1787, in the 30th year of his age.

He was a Christian most sincere,  
A preacher powerful and clear;  
In sweet obedience moved along,  
Christ was his theme, and Christ his song.

Head Stone, E. and W. 11, 12,—N. and S. 17.

Thomas Hopkins was born at Devizes, Wilts, in the year 1758. Both his parents died before he reached his tenth year; but that God who careth for orphans, influenced the mind of an uncle to take him, and soon after to apprentice him to a cooper, at Frome. During his apprenticeship, the depravity of his heart was manifested by the great delight he took in reading novels, plays, and other books of profanity. As his pocket-money would not admit of his purchasing these, he adopted the expedient of selling all the books which his father had left, in order to procure them. However, he resolutely determined not to part with his father's *Bible*; little thinking that the Holy Scriptures would, before long, be the source of all his pleasure, and the foundation of all his hope. His knowledge of this blessed book was promoted by a very singular circumstance. An old man named *Hall*, who was *blind*, lived near his master's house. This person had procured a very handsome fortune by *begging* under the wall of Bethlem Hospital, Moorfields; and he had retired to Frome to enjoy the fruits of his labours. Being anxious to have the scriptures *read* to him, he desired young Hopkins, who could read well, to come on a Sunday for this purpose, and engaged to give him twopence a day for his trouble. This offer was accepted, and he continued in the employment till the old man's death; hoping, when this event should happen, to obtain his watch, and some other things which he had promised him. But these, for want of principle in the relations of the blind man, were never given him. However, this practice of *Bible-reading*, laid a foundation for serious reflections, and led him to attend at the Meeting-house in Rook Lane, Frome, which at that time was supplied by ministers in the connection of the Countess of Huntingdon. His habitual seriousness, and the general excellence of his character, caused him to be greatly respected by the people of Frome. When about twenty-two years of age, he obtained the friendship and esteem of Mr. Boddily, who at that time was preaching at Frome; and this acquaintance was the means of introducing Mr. Hopkins into the ministry. Mr. B. was engaged to preach

at the village of Chapmanslade, but being unable to fulfil his engagement, he requested Mr. H. to go and *read* a sermon to the congregation. He did so: but the people, being much taken with his sweet gift in prayer, desired him when he came again, not to *read*, but to preach a sermon of his *own* to them. This he did with such acceptance, that some judicious persons who accompanied him, said they never heard him, at any period of his ministry, deliver a better discourse. From this time he was very frequently employed at Chapmanslade, and at Road, at both of which places Baptist churches have been since formed. At the latter place, Mr. Hopkins, who often felt great depression of spirits, arising from the consideration of his inability for the arduous work of preaching the gospel, was once complaining of his barren and uncomfortable state of mind, when a good old woman replied, "We have always the most *comfort* from your preaching, when you *groan* the most."

Mr. Sloper, the Independent minister of Devizes, being rendered incapable of preaching, by an affliction which deprived him of his voice, requested to have Mr. Hopkins as an assistant; and this caused his return to his native place. His situation here was very pleasant; but an event took place after he had been preaching at Devizes about three years, which led to his removal. This was his embracing the sentiments of the *Baptists*. Though Mr. Hopkins had no means of support for his family; and had no knowledge of any other situation in the ministry; yet he resolved to cast himself on the providence of that God who "*careth for oxen*," and honestly to follow the dictates of his conscience, and the directions of God's word. He was accordingly baptized at Devizes, by Mr. Cole, of Whitchurch. After this instance of his conscientious integrity, he became acquainted with straits and difficulties. For some time he received but twelve shillings a week, though he had an afflicted wife and child to support; and when she was again confined, they were obliged to sell some old family gold rings, in order to defray the expense.

The Baptist Church, at Bradford, Wilts, being destitute, Mr. Hopkins was invited to supply it. While here, he had the pleasure of baptizing several persons; and many of the neighbouring ministers, on those occasions attended; viz., Messrs. Kingdon, Clark, Marshman, Dyer, Rawlins, &c., to

testify the pleasure they felt in witnessing the divine approbation of his labours. Mr. H. was often solicited to become the pastor of the church at Bradford, but, from some existing circumstances, he did not comply with the invitation, fearing his "eyes would not see Jerusalem a *quiet habitation*." While in this unsettled state of mind, Dr. Caleb Evans, of Bristol, called at his house, and, hearing him express a wish to remove, he was, by the doctor's recommendation, invited to supply the church at Eagle Street, London, who were obliged to obtain assistance, owing to the advanced age of their pastor, Dr. Gifford. With this church he spent the month of April, 1784; and was subsequently requested to come for three months. At the church-meeting convened to consider the invitation to him, the good old Dr. Gifford, now in his eighty-fourth year, having almost lost his recollection, said to the church, "Do you mean the *Trumpeter*? *That's the man for Eagle Street*." Alluding to Mr. Hopkins having preached from Isaiah xxvii. 13, "*In that day the great Trumpet shall be blown, &c.*"

Mr. Hopkins being called to the pastoral office by the church at Eagle Street, his ordination took place, July 13th, 1785, on which occasion that *invaluable Charge* was addressed to him by Mr. Abraham Booth, which has been repeatedly published under the title of "*Pastoral Cautions*." It ought always to be in print; and it would be well if *young ministers* (aye, and some *old ones too*) *read the charge frequently, and practised its solemn injunctions constantly*. Mr. H. most sensibly felt the great importance of the pastoral work which he had undertaken. His text for the first sermon after his ordination was from Rom. x. 30, "*Now I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me*." The Lord, doubtless, gave to pastor and people a *spirit of prayer*, and he heard and answered prayer. In little more than *two years, one hundred persons* were added to the church; many of them seals to his own ministry.

While engaged with zeal and faithfulness in the Lord's work, and enjoying much pleasure in Church-union, his "*Sun went down at noon*." His death was sudden and unexpected. He had preached *three times* with his usual earnestness, on Lord's day, Nov. 11th, 1787. After service, the evening was rainy; and, as he lived about a mile from the



Meeting-house, he attempted in vain, to procure a coach, and got wet in returning home. He dined the next day, with Mr. Medley, of Liverpool, at the house of one of his deacons, in Beaufort Buildings, Holborn ; and complained of excessive fatigue. The next day he visited one of his members who was ill ; on his return he never again left his house. He was soon confined to his bed, and alarming symptoms appeared, which had not been apprehended. When he was first told of his danger, he seemed to feel some distress of mind, at the thought of leaving his young family unprovided for. Calling his little boy, about *four* years of age, to his bed side, he said, " Poor dear fellow, I had intended to have given him a good education ; but it is all over now ; though, I doubt not, but *God will provide.*" When his little girl, about twelve months old, was brought to him, he exclaimed, (not being able to bear the sight,) " Take her away, take her away." With calmness and composure he charged his wife to trust in Him who hath said, "*Leave thy fatherless children, I will preserve them ; and let thy widows trust in ME.*" His expectations were realized after his death ; as a sum sufficient for their support was raised by the church and the Christian public. And it is pleasing to remark that £50 was given by his old *Independent* friends at *Devizes* ; who took this opportunity of testifying their respect for his memory.

The first part of his illness his mind was dark, and he complained of great desertion ; but, about two days before his departure, he exclaimed, as if he were now sure of victory over death and the grave, "*I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord will give me at that day.*" After this, he was not able to converse much, but was heard by the nurse repeatedly to say, " O the glories of heaven !" This was also the last sentence he was heard to articulate ; and soon after he departed, to realise those *glories* which he had been *anticipating*.

He was interred in Bunhill, very near to his predecessor, Dr. Gifford. The above is a short but faithful sketch, of an excellent man, a sterling Christian ; an honest, successful, and honoured servant of the Lord Jesus Christ.—I.

JOSEPH HUGHES, *Bapt.* † Rev. Joseph Hughes, M.A., Secretary to the British and Foreign Bible Society, died October 3rd, 1833, aged 64 years.

Head Stone, N. and W. 58, 58,—N. and S. 35.

This truly excellent man of God was born in the year 1768. He was baptized and became a member of the Baptist Church in Little Wild Street, in the year 1784, being then only sixteen years of age. He was sent forth by that church into the work of the ministry in June 1791. He soon after became assistant to Dr. Caleb Evans, at Broadmead, Bristol. In December, 1792, he received an invitation to continue as assistant-minister; but it does not appear that he entertained any very sanguine expectations of a permanent settlement, as he, at the time, wrote thus to a friend,—“I have not been without my anxieties,—the sound of applause has been joined by the vociferations of censure; and, coldness and cordiality live in the same street.” As might be expected, the union under such circumstances was of short duration. Mr. Hughes, not having dissolved his membership with the church in Little Wild Street; it appears from a printed history of that church, that he was dismissed from thence, with others, to form the Baptist Church at *Battersea*, on June 5th, 1797. Of this church he continued pastor 37 years.

To Mr. Hughes, more than to any other individual, the “British and Foreign Bible Society” owes its origin. The feature of the institution which constitutes its distinguishing excellency, *the disencumbered simplicity of its object*, HE had the merit of conceiving and embodying in his *first* suggestion; and now that the honoured *father of the institution* is gone beyond the reach of human applause, it seems due to his memory to record, that to *his pen* was entrusted the drawing up of the original prospectus; and to his catholic spirit, exemplary prudence, amiable disposition, and devout character, the *society* has been incalculably indebted for having triumphed over the peculiar difficulties which beset the *early* years of its existence. To have been identified with such an institution for nearly *thirty years*, and so fully to enter into its object, as to *live* in it and *for* it, must be regarded as an enviable distinction.

For several weeks prior to his decease, Mr. Hughes had been languishing under the effects of a topical complaint, which admitted of very slender hopes of recovery. Under

these circumstances, with serene fortitude and calm submission, he awaited the approach of "the appointed time when his change should come." He expired on Thursday evening, Oct. 3, 1833, in the sixty-fifth year of his age.

**JAMES HUGHES, *Ind.*** † This monument, in memory of the late James Hughes, (*Iago Trichrug*), has been erected by the spontaneous liberality of the Welsh Church and congregation at Jewin Crescent, Cripplegate, as a small testimony of their deep love for the man who ministered to them in holy things, with singular talent and efficiency, for four and thirty years. He was born at Neuadd-Ddw, Ciliau, near Trichrug, Aeron, Cardiganshire, in the year 1779; came to London in his 21st year, commenced his public ministry in his 31st year, and died Nov. 2nd, 1844, in his 66th year.

Head Stone, E. and W. 49, 50,—N. and S. 1.

The above is transcribed from the stone for this worthy man. A very long account follows of his writings, &c., which the editor has been obliged to omit, the limits of this work not permitting the insertion. Mr. Hughes wrote a Welsh exposition of the New Testament; and had proceeded with the Old Testament, as far as the prophet Jeremiah, when disease and death terminated his valuable labours.

The remainder of the Inscription, if desired by the friends of the deceased, shall be inserted at the end of the work.

**ABRAHAM HUME, *Scots Presb.*** † Rev. Abraham Hume, died January 29, 1707, aged 92 years.

Flat Stone, E. and W. 4, 5,—N. and S. 41.

Abraham Hume, M.A., was born in the Shire of *Mers*, in Scotland, and had his education at St. Andrews. When he left the University he became chaplain to the Countess of *Hume*. After a while he was invited to *Benton*, near Newcastle, and was ordained April 20, 1647. Being a firm Presbyterian, he was turned out of his place by the then existing government, and chiefly through the influence of Sir Arthur Haslerigg, who pursued him till he was banished out of England. Hereupon he retired to Scotland, and lived privately till he had a call to Wittingham. Upon leaving Wittingham, he was invited by the Duke of Lauderdale to his family, where he continued till the Five-mile Act drove him away, because he could not take the Oxford oath. He had, however, the testimony of a good conscience. Being afterwards cast upon Providence in a time of trouble

and under many discouragements, it pleased God to stir up Alderman *Plampin* to invite him to his house, who kindly entertained him as long as he lived. After *his* decease, Mr. Hume was chosen pastor to a society of Dissenters, assembling in Bishopsgate Street Without, London. When that Society was broken up, he preached privately at *Theobald's*, in Hertfordshire, and there continued till King James's liberty, upon which he was called to a congregation in Drury Lane, with whom he continued till his death. His funeral sermon was preached by Mr. R. Fleming; and he was succeeded in his ministry by Dr. Jabez Earle.—*P.*

**WILLIAM HUMPHRIES, *Ind.*** † The Rev. William Humphries, of Hammersmith, who departed this life, Sept. 28th, 1808, aged 46 years. He was a man whose amiable manners endeared him to all who knew him; whose piety was sincere and unaffected; his deportment consistent and ornamental; his zeal for the glory of the Saviour, and the salvation of his fellow-creatures, was ardent active, and successful. He bore testimony with his dying breath, to the truth and importance of those doctrines which he had for more than 27 years taught in public, and under the influence of them upon his own mind, was enabled to finish his course with joy.

Head Stone E. and W. 112,—N. and S. 24, 25.

**HENRY HUNTER, D.D., *Scots. Presb.*** † Beneath this pillar, raised by the hands of friendship, sleep the mortal remains of the Rev. Henry Hunter, D.D., who through a long life, deemed of those who knew him, alas! too short, served with unwearied assiduity, the cause of religion, literature, and the poor. In him, to distinguished talents and a capacious mind, were united energy of disposition; affability of manners; benevolence of heart; and warmth of affection; in the hearts of those who were blessed with his friendship, is preserved the most sacred and inviolable attachment; but his best eulogium and his most durable memorial will be found in his writings; there he has an inscription which the revolutions of years cannot efface. And when the nettle shall skirt the base of this monument, and the moss obliterate this feeble testimonial of affection; when finally sinking under the pressure of years, **THIS PILLAR**

shall tremble and fall over the dust it covers, his name shall be perpetuated to generations yet unborn ! Reader, thus far suffer the effusions of affectionate remembrance, when no adequate eulogium can be pronounced ; and when no other inscription was necessary to perpetuate the memory, than HENRY HUNTER, thirty-one years pastor of the Scots Church, London Wall ; and on Wednesday the 27th of October, 1802, left his family and his church to deplore, but never to retrieve his loss ; and silently took his flight to heaven, in the sixty-second year of his age.

Tomb. E. W. 44,—N. and S. 34.

The reader will, perhaps, not feel greatly surprised at the above elaborate eulogy, when he is informed that it came from the pen of Dr. Collyer, of Peckham.

Dr. Hunter was born at Culross in Perthshire, August 25th, 1741. He was sent, at thirteen years of age to the University of Edinburgh. At the age of seventeen, he was appointed tutor to Mr. Boswell, of Balmuto ; afterwards our young student became tutor to Lord Dundonald's sons, at Culross Abbey. On May 2nd, 1764, he received his licence to preach the gospel, having passed the several trials before the Presbytery with great applause. His first career as a preacher, was marked by an unusual degree of popularity. He was ordained as minister over the Kirk of South Leith, January 9th, 1766. A visit of curiosity, about three years after his settlement, paved the way for Mr. Hunter's removal to London. Whilst in the metropolis, he preached to the different Scotch congregations ; and, shortly after his return to Leith, he received invitations from the people in Swallow Street, and the Scots Church in London Wall ; the call of the latter was accepted by him, and on Aug. 11, 1771, he entered upon his new charge. About this time he received from the University of Edinburgh, the degree of Doctor in Divinity.

In the autumn of 1802, Dr. Hunter was seized with an inflammation on the lungs, which becoming serious, he was advised by his physicians to try a change of air. He accordingly removed to Bath, and from thence to Bristol Hot-wells, where he finished his course, October 27th, in his 62nd year. His remains were removed to London, for interment in Bunhill.

The highly-wrought character of Dr. Hunter as inscribed on his "*Pillar*," entirely precludes the necessity of any additional remarks.

THOMAS HUTCHINGS, *Bapt.* + Rev. Thomas Hutchings, thirty-two years pastor of the church in Unicorn Yard, Tooley Street, Obt. 1st March, 1827, aged 58 years.

Head Stone, E. and W. 9, 10,—N. and S. 63, 64.

Thomas Hutchings was born at Portsea, Hants, March 13, 1768. Till about the age of twenty years he followed the employment of a sail maker, being an apprentice to his father, in His Majesty's Dockyard, at Portsmouth. It would appear that he was the happy subject of early serious impressions: One who "feared the Lord from his youth." His views were directed to the work of the Christian ministry some time before he entered upon the *actual* discharge of its hallowed functions. After the expiration of his apprenticeship, he entered as a student for the ministry at Cheshunt College. Receiving an invitation to supply the *Independent* Church (now extinct) at Rye, in Sussex, he laboured there for some months, and received a call to become their pastor, but he did not accept it. From Rye he removed to Chipping Ongar; and at this place it is probable he would have remained, but for the change, which about that time took place in his sentiments relative to the ordinance of baptism. In a letter written by an aged deacon of that church to Mr. Hutchings' son, he says, "I shall never forget your dear father's liberal sentiments as it respected *us* and *himself*, as to our future pursuits; and we parted, but, it was tearing away a part of *ourselves*; such was the attachment."

Being invited to supply the Baptist Church, in Unicorn Yard, Tooley Street, he, after four months probationary labour, received an unanimous call to the pastoral office, and was ordained over them, July 23rd, 1795. To this church he conscientiously and actively devoted his time and talents, his heart and life, for the space of more than thirty-two years. At length he dropped, not *sleeping* at his *post*, but *praying* in his *pulpit*. He was attacked on Lord's Day morning, Feb. 25th, 1827, during *his* performance of divine service (the prayer before sermon) with a fit of apoplexy, and consequent paralysis of the left side. Lifting up his eyes to heaven, he drew a long and deep breath, and in the tremulous tones of a failing voice, said, "Lord we are dying creatures; prepare us for life, prepare us for death, and for eternal glory, for Christ's sake. Amen." Here articulation failed him, and he fell, to stand in that pulpit

no more. He was removed home, and 'languished till the following Thursday ; on that day he lifted up his hand, and said, "All is well." On being asked if he was happy, he answered with emphasis, "Yes! yes!" and then calmly fell asleep in the arms of Jesus.

Not a groan, nor a pain, nor a tear,  
Nor a grief, nor a wish, nor a sigh,  
Nor a cloud, nor a doubt, nor a fear ;  
But calm as though sleeping, they die.

Thomas Hutchings walked much in communion with God. There was, in him, such a combination of intelligence and spirituality ; of sensibility and solemn feeling ; of fervour, pathos, and energy, both in his devotional exercises and pulpit discourses, that he might have been likened to Aaron, *more* by the rich *perfume* he diffused, than by the sound of the *bells* which he wore.

JOHN HYATT, *Ind.* † John Hyatt, died January 30th, 1826, aged 59 years.

Head Stone, E. and W. 43,—N. and S. 38.

John Hyatt was born, January 21st, 1767, at Sherborne, in Dorsetshire. His education was extremely defective, being only such as a common day school supplied ; nevertheless, from the earliest dawn of reason he exhibited symptoms of mental superiority. At the age of fourteen he was apprenticed to a cabinet maker, at Sherborne. During the last year of his apprenticeship, his master died, at which period the business came into his own hands ; when, by the steadiness of his conduct, and the open frankness of his manners, he not only secured the former custom of the shop, but greatly extended the connexion, so that he bid fair of becoming a wealthy and influential inhabitant of his native town.

But the morning of his days was not hallowed by the power of vital godliness. *His heart was unchanged.* Without any regulating principle, and often exposed to the society of gay and dissolute young men, it was no matter of surprise that his conduct should become less regular, and that sin should be practised with less remorse. Fearfully, at this period, did he prove, that "evil communications corrupt good manners." By associating, for a time, with some notoriously wicked characters, he was hurried to the very

brink of ruin, and only escaped misery and infamy through the interference of a kind and gracious Providence. His strong and ardent passions were enlisted, with prodigious effect, in the service of Satan. His irreligion was open and fearless. No one could have *appeared* at a greater remove from the kingdom of God. His aversions against religion, and religious people, were deep-rooted and inveterate. O with what pathos did *John Hyatt* often allude to this eventful period of his history! To the very end of his days he was accustomed to magnify the riches of sovereign mercy, for having fixed upon an object so *unworthy as himself*!

A most interesting account of the gradual, gentle, tender means, by which the Father of mercies reclaimed this *Prodigal* from his wanderings, might here be given, but our limits forbid. In brief;—the Lord directed him to form an attachment to an exemplary female, who afterwards became his devoted wife. This lady was the niece of Mr. Vardy, formerly a Dissenting Minister at Sherborne, with whose venerable widow she resided. Lured by her godly example, he now attended the ministry of the gospel; and the appeals of the *pulpit*, being succeeded by the pious conversations and examples of the *private* circle, caused John Hyatt to look on religion in her simplest and most inviting forms. Having also now, access to the library of the late Mr. Vardy, and as he was passionately fond of reading, this library being chiefly theological, *a new description of reading* was now presented before his eyes. The good work which was struggling *within*, could not longer be retained in ignoble bondage. Inward conviction of sin, led to its external abandonment. A sense of spiritual *need*, prompted to a life of prayer. A heartfelt conviction of the world's *vanity*, gave emphasis to *come out of it*. An entire change of *mental* and *moral* habits took place. "*Old* things passed away, and all things became *new*." The companions of former years were shunned, and the people of God consorted with. In a word, John Hyatt literally felt it to be binding on him to, "*forsake ALL and follow Christ*."

Could it be otherwise than expected that his former associates would now be up in arms against him? That every method of ridicule and abuse was resorted to? Yea, that some of his *nearest* earthly connexions should rank themselves among his bitterest opponents? "*His father* beholds the astonishing reverse in his spirit and conduct; but, instead



of rejoicing over his reformed *son*, he beholds him with hateful and malicious eyes ; and resolves, if it be possible, to deter him from pursuing his newly-adopted course. The father vehemently expostulates—the son, meekly replies ;—the father is greatly apprehensive of his son's derangement,—the son is anxiously concerned for his father's eternal state ! The father promises, then threatens ; he *loves* his child, but, he *hates his religion*. Ah ! ignorant man ! little dost thou think that thou art daringly meddling with God ! Forbear thee from persisting in thy design :—*thy son knows that he ought to obey God rather than man.*"

Thus he was looked upon, even by his immediate relations, as altogether beside himself ; and shunned by his former companions, as a bewildered enthusiast. Nothing short of absolute ruin and misery, was expected to result from the unpropitious change. Threatenings, promises, allurements, were all, in their turn, resorted to, in order, if possible, *to restore the unhappy youth to his right mind*. Little did they anticipate, that every fresh storm of persecution would but rivet the decisions of a mind which *God had redeemed*.

At the early age of twenty, Mr. Hyatt entered upon the married life, and never found reason to regret the important step. He also became a member of the same Christian Church with his partner, and devoted all his energies to the benefit of the community. About this time Mr. Hyatt was thrown into the society of one of Mr. Wesley's preachers ; a worthy man, but a determined Arminian. They cherished towards each other feelings of sincere friendship, but did not by any means harmonize in their theological sentiments. Often did they discuss the "five points" with all the zeal of regular partisans ; and, although now and then *strange fire* mingled in their contests, yet, upon the result the whole was beneficial ; and the subject of this memoir obtained full conviction that the doctrines usually known by the name of *Calvinism*, are in accordance with the word of God. In searching after truth, he found *Elisha Cole's* treatise on *Divine Sovereignty*, of the utmost service ; and was ever after in the habit of recommending it to perplexed inquirers, as a work of deep piety, and most conclusive reasoning. A *sound acquaintance* with Theology was not the *only* fruit resulting from Mr. Hyatt's intimacy with his Arminian friend, it was also connected in the providence of God with his first efforts to proclaim

"the unsearchable riches of Christ." Repairing to a neighbouring village in the expectation of hearing his Arminian friend preach, he found the people assembled, but the minister was not arrived. After waiting some time, the good old farmer, in whose house the auditory were convened, earnestly desired Mr. Hyatt to speak a word to the people. He felt that such an *imperious* call could not be refused, and, though greatly agitated, stood up, and spoke with zeal and piety, from Isaiah iii. 10, "*Say ye to the righteous it shall be well with him; but woe to the wicked, &c.*" Such was the effect of this unstudied discourse upon the mind of the farmer, that (without consulting the trembling preacher) he gave out, that the people assembled might expect to hear Mr. Hyatt *again*, on the following sabbath evening. From this period, 1794, may be dated the commencement of Mr. Hyatt's career as a preacher. Henceforward, for more than two years, he held himself in readiness to *expound* the word, in a plain way, wherever his aid was solicited. His fame continued to spread, and not a few instances of *good* arose from his ministry. Encouraged by some, and reproached by others, he was every day augmenting the sphere of his labours, and of his usefulness. The whole *country-side* began to make inquiries about the *irregular* lay-preacher. Some were enraged, some expressed contempt, some yielded to a feeling of curiosity; and some began to exclaim, "*What must we do to be saved?*"

He now began to receive several pressing invitations to *settle* in the towns and villages where he was accustomed to exercise his weekly ministrations; and his heart inclining him to *one* which was addressed to him from *Mere*, in Wiltshire; he was ordained over that people in July, 1798, and great prosperity began to attend this infant cause. A month previous to his settlement at Mere, he wrote the following in his diary. "O how mysterious are the ways of Providence! How various are the views of my fellow mortals, respecting my conduct. Some approve—others condemn. But, why *this* concern for me? Thou God seest me! My motives are known to thee! Here I am, as clay in the hand of the potter. Do with me as seemeth good in thy sight. While thou hast anything for me to do *here*, keep me; and give me zeal for thy glory, and love for precious souls. Let me ever say, 'Here am I, send me.' If I am to lay down my

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life in this place, let it be for me to *live here* for the glory of Christ ; and, to *die*, gain to my soul."

As the people at Mere could not raise him a stipend above £40 ; successful as his ministry was among them, he yet found it impossible for him to support his family there ; and therefore, after a lapse of two years of ardent and devoted service, he deemed it his duty to hold himself open to the invitation of some congregation that might be able to provide moderately for the unavoidable necessities of his rising family. No sooner was it known that Mr. Hyatt intended to quit Mere, than he was solicited to become the pastor of the Christian Church, assembling in Zion Chapel, Frome. He entered upon his new sphere of labour in the year 1800. Here his energetic talents were duly appreciated by a large and intelligent flock ; and his ministry was in a high degree acceptable and useful. Nothing, apparently, was more improbable than the removal of Mr. Hyatt from a people who shared his affection, and who heard his message with the most approving kindness. Divine Providence, however, contrary to all *his* expectations, was preparing to introduce him to a wider sphere of usefulness. During his residence at Frome, he had been accustomed to visit the tabernacles at Bristol and Haverfordwest ; and at these places, particularly the latter, his services were so eminently blessed to the good of souls, that the manager of the London Tabernacle, upon the suggestion of the Rev. Matthew Wilks, (who had heard him at Bristol), resolved to invite him as an *annual* preacher. A great predilection on his first visit was created for his ministry ; which, after a lapse of two years, terminated in his appointment as one of the regular pastors of the Tabernacle connexion. Suffice it to observe, that between Mr. Hyatt and his former charge a Frome, there existed to his dying day, a mutual esteem as well as cordial regard ; and never did he refer to his residence at Frome, but with expressions of the most grateful attachment. The "*pillar and cloud*," however, directed him to another encampment in the wilderness ; and to *him* there was no alternative but that of *obedience* to the will of the great Master. The hearts of thousands were simultaneously drawn towards him in strong affection ; and a call, both unanimous and urgent, having been conveyed to him, he felt it his duty to devote himself to the work of the Lord

in the British Metropolis. Those who have either seen, or addressed the immense multitudes which flock to the Tabernacle, and Tottenham Court Chapel, can form some adequate idea of the feelings with which a conscientious young minister would enter upon a charge so overwhelming. Hyatt was sensible of his own inadequacy to the task, but he gloried in the sentiment, that, "through Christ strengthening him, he could do all things." There was a happy union also between the venerable Matthew Wilks and John Hyatt; an union which resembled that of a *father* and *son*: and it may be fairly asserted, that, in modern times, a happier co-partnership has not existed. David and Jonathan, Paul and Timothy, were never more tenderly united in spirit than were *Matthew Wilks* and *John Hyatt*.

The subject of this brief memoir was now in the midst of his days, and in the very zenith of his usefulness and reputation, as an herald of the cross of Christ. It is questionable, indeed, whether any man has been more useful in London, than Mr. Hyatt, since the days of that unrivalled modern Evangelist, *George Whitfield*. His open manly countenance bespoke the qualities of his heart, and prepared you to listen with deference to his message. O, with what earnestness did he "contend for the faith once delivered to the saints;" and how faithfully did he expose to public view every *error*, doctrinal and practical, opposed to the *truth*! The great and glorious doctrines of the gospel were dearer to him than his own existence. He trembled at the very thought of unfaithfulness. When he spoke, it was with judgment and eternity in view. He feared no man's frown; he courted no man's smile; he spoke the *whole truth*, whether men would hear or forbear.

Doubtless, the work of John Hyatt was measured for him by his divine Master; with the whole sphere of his ministry, and the allotment of *time* for the performance of all his labours. For many years before his decease, his constitution was greatly shaken by means of a most distressing asthma and, during the few last winters of his existence, his asthma assumed very alarming symptoms. Still the work of preaching had been the delight of his heart for *thirty years*, and he knew not how to relinquish it, even when his strength failed him. He continued regularly, with but few interruptions, to appear before his beloved flock, even up to the second

Lord's day of the month in which he expired. His last discourse was delivered, with great ardour of feeling, on January 8th, 1826, from Eph. iv. 13, "*Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*" After concluding the sermon, he administered the ordinance of the Lord's Supper, and by this pastoral act, *terminated for ever his work in the sanctuary below.* He now settled it in his mind, that his work was done. His malady every day gained ground, and his strength and spirits every hour became more exhausted. Throughout his dying experience, there was a full reliance on the love and mercy of our Lord Jesus Christ. His beloved colleague, Mr. Wilks, visited him a few hours before his death, and, saying to him, "*Well, my brother, if you had a hundred souls, could you commit them all to Christ, now?*" With a mighty and convulsive effort, Mr. Hyatt replied, "*A MILLION!*"

His brother, the Rev. Charles Hyatt, was with him at the time of his departure. He says, "I saw his dying legs drawing up in the bed, and thought on the old patriarch, Jacob, '*Behold I die, but God will be with you.*'—'And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.'" Gen. xlix. 33.

Thus lived, and thus died, *John Hyatt*; of whom it may be truly said, that he was "stedfast, immoveable, always abounding in the work of the Lord; forasmuch as he knew that his labour would not be in vain in the Lord."

Some readers may probably think the above account far *too long* for this work; but, if they could enter into the reluctance of the editor in being obliged to *omit so much*, while transcribing from the invaluable memoir, as drawn up by the very able pen of Dr. Morison, they will rather wonder that it is *so short*. Remember! 'tis a very brief account of *John Hyatt, of the Tabernacle*. The brother "whose praise is throughout all the churches." 2 Cor. viii. 18.

JOSEPH IVIMEY, *Bapt.* † Here lie interred the mortal remains of the Rev. Joseph Ivimey, who was, in his lifetime, the respected pastor of the Baptist Church meeting in Eagle Street, Red Lion Square, for upwards of twenty-nine years.

He departed this life on the 8th day of February, 1834, aged 60 years. "GRACE REIGNS."

Head Stone, E. and W. 13,—N. and S. 68.

Joseph Ivimey was a worthy man of God in his day and generation ; always ready to every good word and work. He was born at Ringwood, in Hampshire, May 22, 1773. He was the eldest of a family of eight children. His education was only that which was supplied at an ordinary day school, and from which he was soon removed to learn, from his father, the trade of a tailor, in order that, by early industry, he might contribute towards the support of a numerous family. One of the most distinguishing features of his character all through life, was that of *energy*. This was very apparent in the days of his boyhood ; and exhibited itself in the superior promptitude, vigour, and activity, with which he engaged among his juvenile companions in their sports and amusements. He had the happiness to have an amiable mother, who, doubtless, watched over him with maternal tenderness ; but, alas ! his public instructions were obtained though the medium of an *Arian* ministry. But, when God reached his heart, Joseph Ivimey became the very reverse of an *Arian*, as a sounder *Trinitarian* never proclaimed the gospel of Christ. After awhile, domestic circumstances occasioned his being placed under the care of a maternal uncle, when it was his happiness to be introduced to a religious assembly, in which the distinguishing truths of Christianity were distinctly stated. Mr. Ivimey's religious experience appears to have been gradual, and after some time his mind was subject to dejection, and in awful silence he brooded over what he considered to be, his hopeless condition. The first ray of heavenly light, which at this season penetrated his mental gloom, was derived from the following stanza :—

" In the world of endless ruin,  
It shall never once be said,  
There's a soul that perished suing  
For the Saviour's promised aid,"

The impression produced by the above lines, was as the opening of a door of *hope* in the valley of Achor. But his conceptions of divine truth were, at this time, exceedingly confused and defective. At length "Elisha Cole's treatise on divine sovereignty," was presented to his notice ; and thi

excellent work, became admirably calculated to scruples, regulate his enquiries, and confirm his pr

Having formed a close intimacy with two young at that time were members of a small Baptist Wimburn, in Dorsetshire; with these friends he "took sweet counsel together, and walked unto th God in company," from Ringwood to Wimburn, of nearly nine miles. At length, on Sept. 16th, 1791, baptized by the late Mr. Saffery, of Salisbury, and church at Wimburn. In the following year he r Lymington, having just then completed his ninth His introduction into the work of the ministry sudden. With a view to improvement in his temper he came to London in the month of April, 1792 person by whom he was employed, being a Mr. Martin's church, in Keppel Street, he general his ministry; occasionally also he heard with per sure, Mr. Joseph Swain, of Walworth, at the evening lecture, at Devonshire Square. But the of London presenting no charms to him, after a about four months in the metropolis, he returned to mentally resolving within himself, as he mounted to depart, "I will never see this London again." words of the prophet are to be preferred: "O Lord that the way of man is not in himself; it is not i walketh to direct his steps." Subsequent eve demonstrated, that, the place which to Mr. Ivime of all others the least to be desired, was the ver which infinite wisdom had appointed one half should be occupied, in the work of the ministry such concurrent effort of Christian benevolence, performance might suggest.

About the year 1794, he removed from Ringwood and became a member of the Baptist Church i over which those two worthy ministers, Mr. Jo and Mr. Daniel Miall, were co-pastors. By M was encouraged to commence village preaching of Denmead in the forest of Bere, about ten Portsea, was the original scene of his itinerant e also went occasionally to Mary-le-bone, in th Portsea. From a long letter, dated Jan. 9, 180 him to Mr. Phillimore, Baptist Minister of King

the following :—" You advised me to speak when asked ; I have accordingly spoken at Mr. Kingsford's place, and at Mary-le-bone, and I trust with some pleasure and enlargement ; but, it appears *now* as if I should never be able to speak again, *from the view I have of my own ignorance, and the vast importance of the work* ; and I am almost ready to wish that I had never attempted it. I find it more easy to exhort *others* to trust in the Lord for ever, than to do it myself : my *unbelief* is the greatest enemy I have. O could I but believe, then all would be easy !"

In the early part of the year 1803, he received the public call of the church at Portsea to "go forth and preach the gospel," wherever the great Head of the church, in his sovereign wisdom, might be pleased to direct his steps. He had then nearly completed the 30th year of his age. His services were for some time divided among the churches at Lymington, Romsey, Southampton, and several stations in the Isle of Wight. In the autumn of this year he was invited to Wallingford, as an assistant to Mr. Lovegrove. His stay here was not more than nine or ten months, for the Baptist Church at Eagle Street, London, upon the resignation of their pastor, Mr. William Smith, sent a request to Mr. Ivimey, to come and preach to them three Lord's days in the month of April, 1804. He did so ; and, at the expiration of the time, returned to Wallingford, probably with little expectation, and even less desire, to repeat the visit. However, a church-letter soon followed him, inviting his return to them, in order to enter upon a probationary period of service. In the month of July that year, he removed with his family to London. Having received an invitation from the church to become their pastor, he was ordained over them January 16th, 1805. On this solemn occasion, he appears shortly to have written, "Never have I witnessed a more interesting day. Through divine goodness my mind, though much exercised with the importance of my engagement, was yet kept tranquil ; I hope from a steady trust and confidence in *Him* who has said, 'Lo, I am with you alway ; even to the end of the world.' It is my ardent wish to spend and be spent in his service."

The limits of this work prevent the insertion of much interesting matter in regard to Mr. Ivimey's ministerial labours at Eagle Street. At the conclusion of his first year, he writes, "Surely the Lord hath done great things for us !



In the past year we have received fifty members, thirty seven of whom I have baptized. I hope many of them are the fruits of my feeble labours. Not unto me, O Lord ! At the last day I shall know who the children are which God hath given me. I feel increasing love to the work of the ministry, and to the people of my charge. I hope nothing will ever render me incapable of preaching the gospel ; and, if the will of God, I hope till my last breath, to preach it at Eagle Street."

It would seem that Mr. Ivimey was in the habit of writing an "Annual Retrospect" of the Lord's dealings towards him ; from which may be gathered, what is manifest to all around, that, it is the will of God, that, not only his people, but his *ministers* especially, should be reminded that "*this is not their rest.*" The greatest wisdom is discovered in "setting one thing over against another," and in so arranging our pains and our pleasures, and so dropping into our cup of joy filled to the brim, and almost overflowing, such a merciful admixture of the wormwood and the gall, as serves to wean from the creature, and to bring us nearer to the Lord. Not to particularise, Mr. Ivimey, in his Retrospect, written in Jan. 1807, records losses and gains, and, among the former, "My very dear and amiable wife ! One of the most excellent of women. I am now poor, very poor, having nothing to call my own, but my dear children."

In January, 1808, he writes, "Many have been the painful and pleasant events of the past year. For several months I have struggled with great darkness of mind. I have had great heaviness and continual sorrow of heart. I thought I should no more see good in the land of the living. Surely, when the Lord shutteth up a man, there is no opening ! But he who is holy, hath done for me wonderful things ; and blessed be his name !"

About this time Mr. Ivimey commenced as an author. His life of Bunyan is a pleasing and interesting performance ; his largest and most laborious work is "The history of the English Baptists" in 4 vols. 8vo. But good Mr. Pritchard in his "Memoirs of Ivimey," which extends to 330 pages 8vo. must be *read*. The editor of "Bunhill," most reluctantly, must now abbreviate.

Mr. Ivimey was admirably qualified to be a valuable public man. He was a strenuous and bold advocate for our

civil and religious privileges as Protestant Dissenters.\* He never attended to any *good* thing half-heartedly. His devotedness to the best interests of the several societies with which he stood connected, such as the Baptist Missionary Society, the Irish Society (of which he was the able Secretary), and various others; in all these he may be said truly to have been "in labours more abundant."

In August, 1820, Mr. Ivimey had the happiness of baptizing his aged father and mother, the former being upwards of seventy years old. On which occasion, he says, "that scripture ran strongly through my mind during the whole service; 'it was a night long to be remembered.'" The old man received the Lord's Supper on that occasion *only*, and, after a few days illness, died on October 24th following. In a letter to his honoured mother, on occasion of his father's death, he says, "When I reflect on the extraordinary events which have taken place concerning him, during the last ten months, I am lost in astonishment; it seems almost like a pleasing dream. That he should have been converted, and brought forth fruits meet for repentance; that he should have been baptised, and united to a church of Christ, and *then* so soon have died in the lively exercise of faith and hope! I would exclaim, Is there anything too hard for the Lord? Anything beyond the exertion of his power, or the display of his mercy? 'Where *sin* had abounded, *grace* did much more abound.' O magnify the Lord with *me*, and let *us* exalt his name together."

\* When that most flagrant invasion of the Act of Toleration, was attempted by Lord Sidmouth, in the year 1811; Mr. Ivimey, may well be supposed to have felt deeply, and to have acted vigorously in its opposition. He had the gratification of being present in the House of Lords, when the bill was *lost*. He heard Lord Liverpool (the *premier* of the day), recommend its withdrawal. On this, a gentleman standing near Mr. Ivimey, remarked, "*There is an end of the bill.*" "Is that quite certain?" said Mr. I. The reply was, "Did you not hear what Lord Liverpool said?" "Yes, I did," said Mr. I, "*but* do you not see the number of Bishops present; and will not all of them vote for the measure with Lord Sidmouth?" To this the gentleman very significantly replied, "Perhaps they *would*, were there no *Arch-bishopricks.*" Evidently implying, that they durst not vote in opposition to their noble *purveyor*, who had the disposal of the "*loaves and fishes*;" of which they have always been so voraciously fond. Mr. Ivimey, in closing his account of the said bill, writes, "May its hateful, sophisticating, persecuting spirit, *never be revived.*"

For several years the health of Mr. Ivimey was much impaired, and his life sometimes threatened by violent attacks of spasm. In the early part of 1833, he became painfully conscious that his "natural force" was rapidly abating; and he prudently consulted with his official brethren on the propriety of seeking a permanent assistant minister. The Lord ultimately directed them to our esteemed brother, Mr. R. W. Overbury, who paid them his first visit in the month of May this year. His labours were very acceptable; he became, with exemplary unanimity on the part of the church at Eagle Street, permanent assistant to their esteemed pastor; and to this connexion Mr. Ivimey often referred, with peculiar satisfaction, during the residue of his few remaining days. In a letter, dated Oct. 16, 1833, he says, "I am reduced to such a state of extreme weakness, that writing a letter is a formidable thing. 'The grasshopper shall be a burden.' The great Head of the church, who is very pitiful and of tender mercy, has provided me with an assistant in Mr. Overbury, who is a great comfort to me. My mind has been kept in perfect peace. Not a cloud of darkness has rested on it, nor a desponding thought affected it. My boxes are packed up, I feel as though waiting for the coach to call for me, and, I am ready to get up into it, I hope, at a moment's warning. O the blessedness of a good hope through grace! 'Tis an anchor to the soul, both sure and stedfast."

The closing scene was now commencing; still he continued to preach *occasionally*, though with extreme fatigue, till Dec. 8th, when he delivered his last sermon from 2 Tim. i. 12, "I know whom I have believed, &c." On the 22nd of that month he took to his bed, with an impression that he should never go down stairs again. His mind was perfectly calm, he appeared to be in a waiting posture; and the fear of death was entirely removed. He once said, "I have nothing to do; I am quite safe and perfectly happy. Satan has shot his sharpest dart at me in former times, but, he is now restrained." On requesting his wife to read 1 John chap. i. when she came to the seventh verse, '*And the blood of Jesus Christ cleanseth us from all sin;*' he exclaimed, "Ah! that's it; there's the foundation; there's *my* hope," On the same evening there was read to him, at his request, Bunyan's account of Christian and Hopeful passing the river; he enjoyed it very much. "Ah, said he, I feel the

bottom, like Hopeful, and, *it is good.*" On remarking to him, that 'it was encouraging to us to see him supported, in such a trying hour, by the truths of the gospel;' he replied, "I am glad that my dying experience does not contradict the doctrines which I have preached."

The editor must here omit *very much*, equally blessed, which fell from his lips during his last few days upon earth. Let a scrap or two more suffice. To a friend he said, "I enjoy perfect peace, only differing in *degree* (I suppose) from the peace of heaven. I am called to wait; and through mercy I have no concern about it. I have no distress.

Not a wave of trouble rolls  
Across my peaceful breast.

About eight in the evening he said, "My struggles will soon be at an end. Dr. Ryland said, '*O for the last groan;*' and, I say, O for my last groan! The *wicked* will never have a last groan." About nine o'clock he said, "I have waited for thy salvation, O Lord:" and he continued to speak for a few minutes, quoting passages of scripture, concluding with, "Behold God is my salvation; I will trust and not be afraid." After this he lay very quiet till near eleven o'clock, when he requested to be raised up. We did so; turning to his wife, he said, "It's all over." These were his last words; and, in about ten minutes, the emancipated spirit quitted its clay tenement without a groan.

Thus on February 8th, 1834, departed Joseph Ivimey. He is now, and will be for ever, "*with the Lord.*"

In his last will, he says, "I desire to be buried in my family grave, in Bunhill Fields, and that on the Head Stone, after my *name and date*, there be added, and *that only*, "GRACE REIGNS."—*Pritchard's Memoirs*, &c.

JOSEPH JACOB, *Ind.* † In hopes of a part in the first resurrection. To the memory of Mr. Joseph Jacob, an Apostolic Preacher, who died 26th of 4mo. 1722, aged 55.—Situation of Tomb, not exactly known.

This singular person was born in the year 1667. His parents were Quakers, who trained him up in the same principles, but he appears to have renounced them pretty early in life. He was warm in the cause of civil and religious liberty, and an utter enemy to the designs of those who

were plotting the overthrow of our Constitution, in the ignoble reign of James II. At the glorious Revolution he discovered his zeal by mounting a horse, and going to meet King William on his landing in the West. Mr. Jacob professed himself to be a Dissenter of the Congregational persuasion. Upon his first appearance as a preacher, he manifested that he was no ordinary person, and soon gathered a numerous congregation. About 1697, Mr. Jacob set up a weekly lecture at Mr. Gouge's Meeting-house, near the Three Cranes, Thames Street, where he was much followed. But after a while, being of a bold and daring spirit, the people became offended with him, and insisted on his removal from them. In his farewell sermon, he told the people that he shook off the dust of his feet (which he did literally) as a testimony against them, because they would not receive *his* gospel. Notwithstanding his peculiarities, having numerous friends, they built for him a new Meeting-house, in Parish Street, Southwark. Here he set about forming a church, which he was determined should be *more pure* than any that had been before him ! In this *reformed* church all periwigs were discarded ; the members wore whiskers upon their upper lips, and an order passed for the regulation of the women's garb. The members of this church were forbidden to attend public worship at any other place ; nor were they suffered to intermarry with the members of other churches. But enough has been said concerning this singular person. He was a man of considerable natural talents, and possessed some learning. His zeal was ardent, and his courage undaunted. He had for many years great influence over his followers ; and had he possessed sufficient discretion, he would not only have insured respect, but have acquired considerable weight with his brethren, and his name would have been handed down with credit to the dissenting cause. However, we must leave him. He was taken away by death, when he was fifty-five years of age ; and with him died the "Reformed Church" of which he was pastor.—*W*.

MATTHEW JACKSON. † Rev. Matthew Jackson, died 21st Dec. 1771, aged 61 years.

Head Stone E. and W. 55,—N. and S. 55, 56.

**Dr. JENKINS.** † Rev. Dr. Jenkins, late Divinity Tutor at the Dissenter's Academy, Carmarthen, South Wales; and Minister of a Congregation of Protestant Dissenters in that place, died November 28th, 1780. "The memory of the just is blessed."

Head Stone, E. and W. 101, 102,—N. and S. 41, 42.

**JOSEPH JENKINS, D.D. *Bapt.*** † In memory of the Rev. Joseph Jenkins, D.D., who died Feb. 21st, 1819, aged 76 years.

Corruption, earth, and worms,  
Shall but refine this flesh;  
Till my triumphant spirit comes,  
To put it on afresh.  
God my redeemer lives,  
And often from the skies  
Looks down, and watches all my dust,  
Till he shall bid it rise.

Head Stone, E. and W. 65,—N. and S. 53, 54.

Joseph Jenkins was originally a member of the Baptist Church in Little Wild Street, and was baptized and received into that Church, April 6th, 1766. He was a learned man, having spent some time at the University of Aberdeen, from whence he obtained his diploma of Doctor in Divinity. He was for several years pastor of the Baptist Church at Wrexham, in Denbighshire. On his coming to London he became Pastor of the newly raised Baptist Church in Blandford Street. On the death of Mr. Joseph Swain, of East Street, Walworth, after several ministers had been supplying on probation, the church at length fixed on Dr. Jenkins, who took the pastoral charge over them in April 1798, and continued with them till his death, in February 1819.—*I.*

**WILLIAM JENKYN, M.A., *Presb.*** † In Dom. GULI. JENKYN, M.D.V. Lond. Cajus Gratia inter graves Ecclesiae procellas novo-pylo Incarceratus Martyr Obiit Ætatis LXXII. Ministerii LII. Domini MDCLXXXIV.

The above Latin inscription was originally on the stone placed over Mr. Jenkyn's vault; it is now superseded by the following,—† Sacred to the remains of William Jenkyn, Minister of the Gospel, who during the heavy storms of the church, was imprisoned in Newgate. Died a martyr there in the 72nd year of his age, and the 52nd of his ministry, in 1684.

Tomb, E. and W. 25, 26,—N. and S. 5.

We are now arrived at the name of a celebrated *Martyr* in the noble cause of civil and religious liberty. In the following brief account of him, nothing of importance is omitted. I have been in the vault which contains his remains, when opened to receive the body of one of his descendents, in Sept. 1845, but could not obtain a view of his coffin, the long lapse of time having caused several others to be placed on it.—*Ed.*

William Jenkyn was born in the year 1612, at Sudbury, in Suffolk. His grandfather was a gentleman of a considerable estate at Folkstone, Kent. His eldest son, (William Jenkyn's father) was sent to Cambridge, being designed for some eminent church preferment; but, under the gospel-ministry of the famous *Mr. Perkins* there, he was brought to great seriousness, and took his lot with the *Puritans*. This so offended his father, that he disinherited him. Being ordained, he was fixed as minister of Sudbury, where he was made signally useful. Here he married the granddaughter of John Rogers, the noble Proto-martyr in the days of popish *Mary*. Such were the immediate parents of Mr. William Jenkyn. He was sent, at the age of fourteen, to St. John's College, Cambridge. Upon leaving College he went to London, and was chosen lecturer of St. Nicholas Acons. From thence he was called to *Hythe*, near Colchester. Upon the solicitations of his London friends, he returned to the metropolis in 1664, when he was chosen Minister of Christ Church, Newgate Street; and some months afterwards of St. Ann's Blackfriars. He continued to fill this double station with great acceptance to crowded audiences, applying himself wholly to preach *Christ and him crucified*. Upon the Act of Uniformity taking place, in 1662, Mr. Jenkyn quitted his living; but preached in private as he had opportunity. On the passing of the Oxford Act, 1665, he retired to his own house at Langley, Herts; and upon the Indulgence, in 1671, he returned to London, and had a New Meeting House erected for him in Jewin Street, where he soon raised a numerous auditory. The Pinners' Hall lecture being established about the same time, he was one of the first lecturers chosen to conduct it. When the Indulgence was revoked, there was so far a *connivance*, that his services on Lord's days continued undisturbed, till that terrible storm of persecution broke out against the non-conformists in 1682. Still he continued to preach from place to place, where he was the least

observed, and out of the reach of the vile informers. At length, on Sept. 2nd, 1684, he was apprehended, while spending *a day in prayer!* with several friends at a house in Moorfields. The soldiers broke in upon them in the midst of the worship. Mr. Flavel and other ministers who were present made their escape, and Mr. Jenkyn might have done so too, but for a piece of vanity in a lady, whose long train hindered his going down stairs, having, out of his too great civility, let her pass before him. Being carried before two Aldermen of the city, they treated him very rudely. Upon his refusing the Oxford Oath, they committed him to *Newgate*, rejecting his offer of the £40 fine, which the law empowered them to take; though it was urged that the air of *Newgate* would infallibly suffocate him. A petition being presented to the King (Popish James II.) for his release, backed by a certificate from his physician, that his life was in danger from close confinement; the King's reply was—“*Jenkyn shall be a prisoner as long as he lives!*” So rigorous was his treatment, that the keepers were ordered not to let him *pray* with any *visitants*: so that when his own daughter came to ask his blessing, he was not even allowed to pray with her, before they parted! Soon after his confinement, his health began to decline; but he continued all along in the utmost joy and comfort of soul. He exclaimed, “Being found in the way of my duty, in my *Master's* business, though I suffer even unto *bonds*, yet I am comforted beyond measure. The Lord sheds abroad his love sensibly in my heart. I feel it, I have the assurance of it.” Then turning to some who were weeping by him, he said, “Why weep for me? *Christ* lives: he is *my* friend; a brother born for adversity; a friend that never dies. Weep not for *me*, but weep for *yourselves* and for your *children*.” In the latter sentence, alluding, no doubt, to the general opinion, that *Popery* was then on the eve of over-spreading the kingdom.

William Jenkyn died in *Newgate*, January 19th, 1685, aged 72 years; having been a prisoner there only four months; and where, as he said a little before his death, “a man might be as effectually murdered as at Tyburn.” His daughter gave mourning rings at her father's funeral, on which she ordered this motto to be inscribed, “*Mr. William Jenkyn, murdered in Newgate.*” A nobleman having heard of his happy release, said to the King, “May it please your



Majesty, *Jenkyn* has got his liberty."—"Aye, (said James) who gave it him?" The nobleman replied, "A *greater* than your Majesty, the KING of kings."—*James* seemed greatly struck with the answer, but remained silent.

Mr. *Jenkyn* was buried with great honour in Bunhill Fields; his remains being followed thither by his friends in at least *one hundred and fifty coaches*.—*P. and W.*

Here the Editor of "*Bunhill Memorials*" reluctantly closes; this work forbidding a more enlarged account: else he would have subjoined a sketch of *Jenkyn's* two farewell sermons, preached by him on the Lord's day previous to Black Bartholomew-day, August 24, 1662, when *himself*, with upwards of two thousand ministers, were ejected from the Established Church, for *conscience sake*.—Just a *sample* from the storehouse.

Morning sermon, from Heb. xi. 38. "*Of whom the world was not worthy.*" He says—"Herein is discovered the triumph of faith, which—assents to *truths*, however mysterious—excites to *duties*, however arduous—enables for *sufferings*, however severe. All kinds of persecutions were laid upon these worthies; but, they could never be brought to forsake *God* and his *truth* for any of them. They went through *all* by that *faith* which is the victory over the world. They were indeed such of whom the world was not worthy."

Afternoon sermon, from Exodus iii., "*Why the bush is not burnt!*"—He considered the *bush* as an emblem of the Church in the time of *affliction*, which instead of destroying, *purifies* it. He says,—“Let God's law be written in your hearts, and practised in your lives, and *then* all the world will *see* you living as men *dedicated* to the true God. May God bless you, and discover his *mind* to you at this critical time. May he guide you in the path of *duty*; in the present season of trial when *your ministers are driven from you!*”—*Ed.*

NATHANIEL JENNINGS. † Rev. Nathaniel Jennings of Islington, died Oct. 1814, aged 66 years.

Head Stone, E. and W. 74—N. and S. 11.

GEORGE JERMENT, D.D., *Scotch Seceder*. † The Rev. George Jerment, D.D., who died May 26, 1819, aged 59 years. He was thirty-seven years Minister of the congregation

formerly worshipping in Bow Lane, City; and latterly in Oxendon Street Chapel, Haymarket.

Head Stone, E. and W. 119, 120,—N. and S. 41.

George Jerment was born in 1759, at Peebles, in Scotland, his father being then pastor of the antiburgher church in that town. To the delight of his pious parents, he from his early youth united with his strictness of morals, such a deep seriousness of mind, that, they were encouraged to devote him to the work of the ministry. Accordingly, after leaving the grammar-school of his native town, where he distinguished himself by the great diligence of his application, and the consequent solidity of his acquirements, he commenced his university exercises at Edinburgh. Here, having completed the prescribed course at college, he entered the Divinity Hall, then, under the enlightened presidency of the Rev. William Moncrieff, of Alloa. While here, his pursuit after knowledge was unwearied; and in the theological class especially, he acquired so high a reputation, that, upon his retiring from Divinity Hall, he bore away with him the respect and warm regard of his tutor, and the affections of his fellow students.

Soon after he had finished his academical studies, the antiburgher synod of Edinburgh received a pressing application from the church in Great St. Thomas Apostle,\* Cheapside, London, for a minister of unquestionable piety and talents, to become the colleague of their venerable pastor the Rev. David Wilson; so well known for his triumphant vindication of "Hervey's Theron and Aspasio" from the unfair and virulent attack of the renowned Mr. Sandeman upon that popular work.

Mr. Wilson from age and infirmities, requiring such

\* It is singular that in most accounts of Dr. Jerment, this chapel is said to be situated in Bow Lane, and it is even so described on his tomb-stone, and also in the title-page of an edition of his beautiful discourses on "Early Piety," (now before me) printed in 1802; whereas, there is no chapel of any kind in that lane; but low down, on the east side, Great St. Thomas Apostle, turns out of it at right angles, and two doors on the S. E. side of that street, stands this ancient building. Almost immediately upon its being quitted by Dr. Jerment, it fell into the hands of German Papists, who converted it into a Popish Chapel, and so it continues to this day. Alas! "*How is the most fine gold changed.*"—S. J. B.

assistance, the synod at once fixed upon young George Jerment, as the very man required; accordingly they sent him up; and the church and congregation were so delighted with him, that he was unanimously chosen; and in Sept. 1782, he was ordained.

Mr. Wilson dying of paralysis, in 1784, Mr. Jerment became sole pastor. It was his happiness in 1789, to marry Miss Moncrieff, a daughter of his venerated tutor, of whose amiability, her privileged husband thus bore testimony to a friend; "Do what I will, it is all right in her eyes. When I go from home, return when I may, early or late, I am always welcomed with a pleasant smile, never a frowning look, never a murmuring lip or chiding tongue seen or heard." But this was "happiness too exquisite to last;" for one night, in 1795, this admirable woman went to bed well and cheerful, but before morning she was a corpse. She left one son, and four daughters.

This excellent man has been accused of bigotry, and that, often in the hearing of the writer. Never was a calumny more unfounded; for not only did he become one of the "Fathers and Founders of the London Missionary Society," but he did so, regardless of the warm opposition of his church and congregation against his taking that step. In the midst of this turmoil, he one Sabbath addressed his people from the pulpit thus, "Were it to come to this issue, Support *that* cause and leave us, or, give it up and abide with us; I have no hesitation in saying, I would do the former, were it this very day." Here, old antiburgher exclusiveness and acerbity, gave place to Christian fellowship and brotherly love. Such, was the alleged *bigotry!* of George Jerment.

About 1797, he again entered into wedlock, with a daughter of the Rev. A. Moncrieff, of Abernethie, by whom he left one daughter.

The lease of his chapel expiring in 1807, his congregation bought the freehold of Oxendon Chapel, Haymarket, for £1400, but as it stood in need of extensive repairs, the whole cost was £3300. Towards this sum, Dr. Jerment raised among his own personal friends, more than £1000. This interesting structure was erected in 1676, at the sole expense of Mrs. Margaret Baxter, for the use of her husband, the famous Richard Baxter, who left the entire care of his temporal concerns to his wife. When the place was finished,

Mr. Baxter preached in it but once ; for unhappily, the house of Mr. Secretary Coventry being at the back of it, he was so enraged that a set of proscribed schismatics should fix themselves so near his dwelling, that he resolved to rout them out. Accordingly, on the following Sabbath, he sent three justices to the chapel, to apprehend Mr. Baxter ; but he being in the country, they most brutally, and illegally, seized Mr. Sheddon, a Derbyshire minister, who was preaching, and dragged him to prison ; where he lay, though a man of weakly constitution, till he was released by a Habeas Corpus, through the influence of Lord Chief Justice Hale. Mr. Baxter, continually harassed by Coventry sending men to beat drums under the chapel windows during divine service, and, finally, by being forcibly kept out of it by soldiers, at last lost all hope of being suffered to preach any longer in that place : in the following year, therefore, he offered it to Dr. Lloyd, rector of St. Martin's-in-the-Fields, who agreed to take it and pay the ground-rent, but allowed him not a farthing for the building. For much more than a century, it became a chapel of ease to St. Martin's. In the course of events, however, it again, in 1807, (as we have seen above) passed into the hands of Dissenters.

Of all the mental woes that befall humanity, the most agonizing is, perhaps, that of a tender father losing by death, at adult age, a beloved child, male or female, the delight of his eyes, and the object of his fondest hopes. By the inscrutable decree of his heavenly Father, this man of God was doomed to sink under this very woe. On the 21st of October 1812, he lost his only son, a promising young man, aged 26. After this fatal calamity he never recovered his spirits, but from this time began to droop, and decline in health ; and as he had frequent attacks of sudden illness, and was often unable to preach, it was deemed advisable to obtain him aid. In June, 1817, therefore, the Rev. William Broadfoot was admitted co-pastor with him. His illness now increasing almost daily, the doctor seldom preached.

On the 22nd of May, he was seized with a numbness in his left side, and upon medical opinions being sought, the attack was pronounced to be hopeless. The day before his death, he said to his family,—“This truly is the happiest day in all my life ! I speak this not as words of course, but as the sincere words of a dying man.”

On the 26th of May, 1819, it was the bliss of this holy and eminent man to exchange the transient sorrows of earth for the immortal joys of heaven.

In the zenith of his days, the style of Dr. Jerment, both in his preaching and in his writings, was nervous, classical, and generally elegant. The celebrity of the latter, procured for him the degree of Doctor of Divinity, but neither of his biographers mentions in what year that honour was conferred.

His chief pieces are—Early Piety—The Religious Monitor—the Trump and Harp—Bishop Leighton's Life—Mr. Wilson's Life. He also finished *Dr. Gibbons's Lives of* eminently Pious Women, not *Dr. Hunter's*, as has been erroneously stated.

[Should the reader wish to see a fuller notice of Dr. Jerment, he is referred to "Dr. Morison's Fathers and Founders of the London Missionary Society," and also to the "Edinburgh Christian Magazine," for 1819, vol. 13, p. 340.

A few inaccuracies in both these accounts, I have been enabled to correct in the above memoir, through a letter with which I was favoured by Dr. Ritchie of Edinburgh, dated 7th Nov. 1848.

For the rest of the emendations, I am indebted to other authentic sources of information.]

London, Nov. 1848.

SAMUEL JAMES BUTTON.

HENRY JESSEY, *Bapt.* + Henry Jessey, M.A., born Sept. 3rd. 1601, died Sept 4th, 1663, aged 63 years.

In mortem domini HENRICI JESSE:  
Post varios casus, et per dispendia vitæ  
Plurima, devictis hostibus, ille jacet.  
Sub tumulo, invictus victor, sub pace triumphans,  
Praemia virtutis possidet ille juæ.  
Cymba fides, remique preces, suspiria venti  
Cum quibus Elysiis per Styga fertur agris.

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From storms of dangers, and from seas of grief  
Safe landed, *Jessey* finds a blest relief.  
The grave's soft bed his sacred dust contains,  
And with its God the soul in bliss remains.

Faith was his bark, incessant prayer his oars,  
And hope his gale,—that from these mortal shores  
Through death's rough wave to heaven his spirit bore,  
To enjoy his triumph, and, to sigh no more.

Henry Jessey was born Sept. 3rd, 1601, at West Rounton, in Yorkshire, where his father was minister. When he was seventeen years of age, he was sent to the University, and educated at St. John's College, Cambridge, where he continued about six years. While he was under man's teaching, it pleased God to enrich his soul with divine learning, so that he dated his conversion to God while he was yet at the University, and at twenty-one years of age. Upon the death of his father, who had supplied him according to his ability, he was so straitened in his circumstances, as not to have above *threepence a-day*; and yet so did he manage that small pittance, and to spare part of it for *hiring books*.—In the year 1627 he received Episcopal Ordination; in 1633 the living of *Aughton* was given to him. Here he found that his predecessor Mr. Alder, had been removed for non-conformity, and he knew that *his* principles would not permit him to conform even so far as the *other* had done, and therefore he expected no long continuance in this place. And so it proved; for the very next year he himself was removed, for not using all those *ceremonies* enjoined by the rubrick, and especially for presuming to remove a *crucifix* set up in the church.

In the year 1635 he came up to London; and was soon earnestly solicited to take the pastoral charge of a congregation of Protestant Dissenters, lately under the care of Mr. Lathorp. They had often heard him preach to their great satisfaction; and it was now well known that he would accept no preferment in the Established Church; looking upon the imposition of *ceremonies*, and *oaths* of *episcopal* and *canonical* obedience, to be unwarrantable and *sinful*. For some time he declined their invitation; but at length, after many prayers to God, and consulting with his brethren, he accepted this charge, in the year 1637; and continued among them a faithful and laborious servant of Jesus Christ; to the day of his death.—But frequent storms of *persecution* awaited him. In Feb. 1637, his congregation being assembled at Queenhithe for worship, the greater part of them were seized by the Bishop's pursuivants; and in the May following they met with a similar disturbance in another place. In April, 1640, several congregations being assembled on Tower Hill, to seek God by fasting and prayer, they were interrupted and imprisoned in the Tower, and bound over

by Archbishop *Laud* to the next sessions. In August 1641, Mr. Jessey, with five of his congregation, were seized by order of the Lord Mayor, and committed prisoners to Wood Street Compter.

The year after Mr. Jessey's settlement, with his congregation, six persons of note left him and joined the Baptists; and in some following years, a greater number followed their example. This put him upon studying the controversy for himself; the result was a change in his own sentiments; so that in June, 1645, he was baptized by the celebrated Mr. Hansard Knollys; and it proved no small honour to the Baptists to have a man of such extraordinary piety, and substantial learning, as Mr. Jessey, among them. Still Mr. Jessey divided his labours in the ministry according to the catholicism of his principles. Every Lord's day *afternoon* he was among his *own* people. In the *morning* he usually preached at St. George's Church, Southwark, being one of the fixed ministers in that parish. Also he preached weekly at Ely-house, and in the Savoy. Upon the Restoration in 1660, he was ejected from his living at St. George's, and silenced from his public ministry in the Establishment.

The character of this venerable man was of that estimable nature, as greatly to distinguish him in this day. His *benevolence* was diffusive, and of the most disinterested kind. Above thirty families depended on him for their daily subsistence. And that he might have the *ability* to do good, to communicate to the relief of others, and especially be devoted to the sacred work of the ministry, he chose a single life. Where it was not needful to *give*, he would on some occasions *lend*, without *interest*, or even *security* from the party. So that, though Mr. Jessey was no *courtier*, yet he had a very great *leves*; some to converse with him, and consult him as a *casuist*; and others to get relief from him, as a common benefactor to the distressed.

About five or six months after his release from his last imprisonment for conscience-sake, he fell into his last sickness. The good man fell presently to the trimming of his lamp; as diligently as if God had expressly told him of his approaching end. He spent his last days and nights

in searching his heart, humbling his soul, extolling the riches of free grace; and exhorting all about him to *keep close to God, to persevere in the faith, and, prepare for new trials*: adding for their encouragement, the long experience *he* had, of the goodness of the Lord, in all times and conditions. One who sat by his bedside, said to him, "They among whom you have laboured can witness, that *you* have been a faithful servant of Christ; making his *glory* your utmost end, for the good of souls." But he replied, "Say no more of *that*; exalt God, exalt God." He spent the first part of his last night, in blessing God, and singing praises to his name; and then fell asleep at eleven o'clock. Waking again, between two and three in the morning, he fell into a wonderful strain of abasing himself, and admiring the love of God in choosing *him*, "the vilest, the unworthiest and the *basest*;" which last word he repeated many times; and then cried out, "O the unspeakable love of God, that he should reach *me*, when I could not reach *him*." When the *cordial* ordered for that night was brought, he said, "Trouble me not; upon your peril trouble me not." As he lay, he often cried out "*more julep*," meaning more passages of Scripture; for he *drank in* much consolation from the exceeding great and precious *promises* therein contained; and continued to his last gasp praising God. The last words he was heard to speak, were, "He counted *me* worthy." And when the sound of his words ceased, his lips were observed still to move, and he seemed inwardly adoring *that God*, whom in his health he served, feared, and praised, and made his boast of continually: whose gospel he faithfully preached, and whose goodness he constantly preclaimed.

There appeared an uncommon number of real mourners at his funeral; several thousands of pious persons of all denominations attending his obsequies, each bewailing the loss they had all sustained.—The reader, *as*, on page 116, the lines which were inscribed on his tomb-stone; but the lapse of nearly two centuries, prevents the exact spot of his grave from being now pointed out. There is *one* who well knows where his dust lies, and will surely reanimate it, "*In that day*."—*P. W. and I.*



**WILLIAM JONES, A.M., *Bapt.*** † William Jones, died 21st of January 1846, in his 84th year.

Head Stone, E. and W. 67,—N. and S. 70, 71.

William Jones was born in the year 1762, at the village of Poulton, near Chester; where his father and grandfather before him, occupied a considerable farm, under the ancestors of the Earl of Grosvenor. Having early discovered traces of considerable ability, he was sent to Chester, and placed under the care of a clergyman to be educated with a view to enter the Established Church. It was while here that the writings of Mr. Archibald McLean fell into his hands, which gave his mind (to use his own phrase) "such a twist," that he never afterwards recovered. About the year 1786, he was baptised by Mr. McLean, and became united to a small band of professing Christians, holding sentiments similar to his own, at Chester. He did not remain long at Chester, but removed to Liverpool, and engaged in business as a book-seller. Here he was speedily chosen as pastor by a people, whom he had been instrumental in collecting together to worship God, after the manner of the (so-called) Scotch Baptists. About the year 1809, he removed to London; and in the metropolis combined the author with the tradesman; and the Christian and ministerial elder with both. His interesting history of the Waldenses, and other valuable works, will cause his name long to be remembered. His latter years were spent as the respected elder of a small "Scotch Baptist" Church, meeting in Windmill Street, Finsbury. On going out of his house in order to worship with his people, he slipped at the step of the door, and broke one of his thigh bones, from which it was expected he would recover, as he was doing very well up to the day of his death. But about seventeen days after the occurrence, his kind hostess going into his room, found him looking pallid and weak, and in less than ten minutes the good old man was entered into his rest. His last audible expression was, "that God would take compassion upon him, a guilty sinner."

**WILLIAM JONES**, of Greenhithe, Kent, died August, 1808, aged 42 years.

No Stone. The Grave E and W. 27,—N. and S. 44.



**JAMES KELLO**, *Presb.* This person was brother to Mr. John Kello, of Bethnal Green. He was born in London, about the year 1755 ; and pursued his academical studies at Homerton. He first settled at Hertford ; from thence he removed to London, to succeed Mr. Stephens at Little St. Helen's. Here he preached with some acceptance for about eight years, when he was removed by death, Feb. 4, 1790, aged 35 years. His remains were interred in Bunhill Fields. With Mr. Kello's death, the Presbyterian Church, which had worshipped in Little St. Helen's for 120 years, in a flourishing state under various pastors, became extinct. This ancient building, having been shut up a few years previous, was taken down in 1799, and some handsome houses erected upon the site.

**JOHN KELLO**, *Ind.* † In memory of the Rev. John Kello, late minister of the Independent congregation at Bethnal Green for 56 years, died June 11th, 1827, aged 78 years. His consistency of life and character, rendered him dear to all who had the honour of being acquainted with him.

Head Stone, E. and W. 60,—N. and S. 49, 50.

John Kello was born in East Smithfield, London, March 16, 1750, of nonconforming parents. In September, 1765, he was entered as a pupil under the private instruction of the Rev. Dr. Walker, at Mile End ; and at Lady-day, 1766, he was received as a student of the Fund Board, and enjoyed the united instructions of the Rev. Doctors Conder, Gibbons, and Walker. In March, 1770, he became assistant to Dr. Walker, at Bethnal Green ; and on the doctor's death, he received an urgent and unanimous call to the pastoral office, which having accepted, he was ordained over them, May 9th, 1771. The original meeting house at Bethnal Green, having stood nearly two centuries, a new one was erected in the year, 1818, and Mr. Kello laid the foundation stone of it in the 48th year of his ministry among the people. On May 9th, 1821, he records in his Diary, " Fifty years, this day, since I was solemnly ordained to the ministerial office. Many have been my weaknesses, many my failings, great my unfaithfulness ; but the Lord is infinitely merciful and gracious. He is bearing with me ; he is prospering the interest by my means ; he is giving me the affections of my people.

G



A signal instance of this, hath this morning been given ; I have received a most affectionate letter, containing *notes* to a very considerable amount, as a token of respect from my charge. May the Lord return their kindnesses, an hundred-fold, into their own bosoms. May they and me meet, at last, in the heavenly temple, and unite in one song of praise to God, and to the Lamb for ever !”

Mr. Kello having arrived at that age when even “the strong men bow themselves,” the following passage in his Diary, discovers his consciousness of growing infirmities :—“1824, January 3rd. Another year hath passed over our heads ; and its course hath been distinguished by singular interpositions of God, both providentially and spiritually. Feeling bodily complaints, and increasing weaknesses, I am sensible that my tabernacle shakes, and must shortly come down. Perhaps this year I shall die ; my hope for eternity is *only* on the Lord Jesus Christ. I want no other foundation to build upon ; I *desire* no other ; and, by divine grace assisting me, I will *have* no other. Through mercy here I can trust, here I can hope, though I do not triumph.” On Dec. 31, 1825, he writes—“Upheld by a kind and indulgent providence, I am, contrary to my expectations, spared through another year. Its course hath been attended by afflictions, but, they have been in measure, and abundantly exceeded by our mercies. Lord, glorify thy faithfulness and magnify thy grace !”

This venerable man continued to preach to his beloved people, once on each Lord’s day, till January 28th, 1827 ; when, commencing the service under great weakness, he had not proceeded far in his sermon when he declared his inability to continue it, and fell apparently lifeless in the pulpit, which he was never to ascend again. From this severe attack, however, he so far recovered, as once more to appear amongst his people, and on the first sabbath in March, he administered, for the last time, the Lord’s Supper to them. On the 9th of May, the fifty-sixth anniversary of his ordination, he was confined to his bed, on which he continued to languish until June 11th, when he fell asleep in Jesus. A few hours before his death, he exclaimed, “Come, Lord Jesus, come quickly !” and his last words were, “Saved ! saved !”

John Kello, during the unusually long period of fifty-six years pastorate over the *same church*, sustained, with unsullied integrity, and universal esteem, the honourable relation of a Christian minister. He was the father of the Independent Board of London Ministers, and was distinguished for his inflexible and unvarying attachment to the great doctrines of the Christian faith ; for zeal and affection in the discharge of his ministerial duties ; for dignified courtesy of manners, and for enlightened benevolence of heart. His funeral was attended by a large company of ministers and friends, by all of whom he was highly honoured.—*Cong. Mag.* 1831.

**MARK KEY, Bapt.** Mr. Mark Key was, in his day, a most highly esteemed and useful minister. His parents were members of the church in White's Alley, Moorfields. Mr. Key joined that communion, and was by them called to the ministry, in April, 1691. In February, 1701-2, he was received into communion with the Baptist Church, in Devonshire Square, and in the following February, he was unanimously chosen assistant, for one part of the day, to their aged pastor, Mr. Richard Adams.

Singing the praises of God in public worship, was, up to this time, a thing unknown in the congregation at Devonshire Square. It was not till December, 1701, that this enlivening part of devotion was introduced therein ; and even then it was used, and for some time after, with extreme caution. Indeed most of the Baptist Churches at this period, seem to have avoided it as an anti-christian infection ! The Baptist Church at Maze Pond, Southwark, which was formed in 1692, originated in a dispute in the church at Horsleydown, about singing the praises of God. One of the members (a Mr. Marlow) had written a book with great acrimony against the practice of singing ; calling it, "error, apostacy, human tradition, prelimited forms, carnal worship, &c." And although it was agreed that the congregation should sing *after sermon ONLY*, and that "those persons who were not satisfied, and so could not stay, might freely go forth, and the church would not be offended with them ;" yet, a *separation ensued*, as above stated ; and the Maze Pond Church disused public singing between forty and fifty years ; even until *after* the death of their pastor, Mr. Edward Wallin. His successor, Mr. West, who was ordained pastor in 1736,

made it a condition of his acceptance of the office, that singing should be introduced into public worship.

Possessing popular talents for the ministry, several attempts were made, by other churches, to obtain Mr. Key as a pastor, but such was the mutual affection subsisting between him and the people, that he rejected every proposal. In December, 1705, he became joint-pastor with Mr. Adams, and at his death, in 1718, he continued sole pastor until his own removal by death, in 1726. Mr. Key appears to have been a vigilant and circumspect pastor, and a zealous evangelical minister. He was also "zealous for the Lord God of Hosts," at a time when sophistical ministers were for "breaking down the altars;" and when even some *good men* were imposed upon by specious pretences, in the celebrated "Salters' Hall controversy," to become *non-subscribers* on that occasion, and prefer rather to be *suspected* of having given up the fundamental doctrine of the Trinity, and be considered as having joined the ranks of Arians or Socinians; *but Mr. Key was not one of these.*

His corpse was carried from the meeting-house in Devonshire Square, for interment in Bunhill Fields, on Monday, June 27, 1726, accompanied by twenty ministers, pastors of churches in London, whose names are recorded. Every possible respect was paid to his memory; and the church unanimously agreed to spend part of the following Thursday in prayer, "to humble ourselves before God under our afflictive circumstances; and to seek his blessing and direction upon this sad and mournful occasion."—*W. and I.*

**WILLIAM KIFFIN**, *Bapt.* † William Kiffin, the elder, of London, merchant, died December 29th, 1701, in the 86th year of his age.

The above was inscribed on his tomb stone, as preserved by Mr. Strype, in Stowe's Survey of London; but the intersection of his grave is not now known.

William Kiffin was so celebrated a person, and made such a distinguished figure in the seventeenth century, that the Editor has found it difficult to compress within the limits of this work, anything like a proper account of him. His long life comprehends a period commencing with the reign of James I., and ending fifteen years after the Glorious Revolu-

tion in 1688 ; consequently, embracing the events of the governments of Charles I., Oliver Cromwell, James II., and William III. His memoirs, *chiefly written by himself*, are a record of the wonderful providences of God, towards one of his humble, obedient, and most useful servants.

William Kiffin was born about the year 1616. He lost his parents at an early age ; for it having pleased God to visit the metropolis with a dreadful plague, in 1625, they were both swept away by that dismal calamity, which proved nearly fatal to himself ; for having six plague-boils upon his body, nothing but death was looked for ; nevertheless, he wonderfully recovered. Being left an orphan at nine years of age, he was taken under the care of such of his friends as remained alive ; but, they possessed *themselves* of the property left him by his parents. In 1629, he was put apprentice to John Lilburn, of celebrated memory, who was a brewer in London, but after the commencement of the civil war, obtained a colonel's commission in the Parliament army. At this time young Kiffin had no sense of religion on his mind ; but, growing melancholy on a view of his outward condition, he left his master's service early one morning. Wandering about the streets of London, he happened to pass by St. Antholin's Church, and seeing some people go in, he followed them. The preacher, Mr. Foxley, was discoursing on the fifth commandment, and pointed out the duty of servants to their masters. He thought the preacher must have known *him*, and therefore addressed him personally. The effect was that he immediately returned back to his master, before his absence was discovered. More than that, —the impression made upon his mind by this discourse, caused him to resolve to attend the preaching of the *Puritans*. Soon after, he went to hear Mr. Norton, who was the morning preacher at the same place. His text was Isaiah lvii. 18, "*There is no peace saith my God to the wicked.*" The minister took occasion to shew what *true peace* was ; and that no man could obtain it without an interest in Jesus Christ. "Which sermon (says Mr. Kiffin) took very great impression on my heart ; being convinced I had *not* that peace, and, how to obtain an interest in Christ Jesus I knew not ; which occasioned great perplexity in my soul. Pray, I could not ; believe in Jesus Christ, I could not ; and I thought myself shut up in unbelief. I desired to mourn over a sense of my

sin, yet I saw that there was no proportion in my sorrow suitable to that *evil nature* which I found working strongly in my soul. I resolved to attend upon the most powerful preaching, by means of which I found some relief at times, drawn from a sense of a *possibility*, that, notwithstanding my sinful state, *I might at last obtain mercy.*"

After some time, hearing Mr. Davenport, in Coleman Street, preach from 1 John i. 7, "*The blood of Jesus Christ cleanseth us from all sin;*" in which the preacher shewed the efficacy of Christ's blood, both to *pardon* and *cleanse*; and answering some objections that the unbelieving heart of man would raise against that *full* satisfaction, which Jesus Christ has made for sinners; Kiffin says, "That sermon was of great satisfaction to my soul. I found my heart greatly to close with that rich, free grace, which God held forth to poor sinners, in Jesus Christ. I found my fears to vanish, and my heart became filled with love to Jesus Christ. I saw sin viler than ever; and my heart abhorred it more than ever. My faith became exceedingly strengthened in the fulness of that satisfaction which Jesus Christ had given for poor sinners, and I was enabled to believe *my* interest therein."

The editor stays his pen. To follow Mr. Kiffin through all the variations of his experience (as narrated by himself) would be as the "balm of Gilead" to tried souls; but, the limits of this work will not permit a further detail. After some time, Mr. Kiffin joined himself to an ancient society of *Independents*. This church was the first *Independent* congregation which had been formed in England. It was collected in the year 1616, under the care of Mr. Henry Jacob. At the time Mr. Kiffin joined it (about 1634) the pastor was Mr. John Lathorp, who in the same year went to America, accompanied by about thirty of his congregation; Mr. Kiffin had resolved to go with him, but was prevented.

This being a time of great severity against the Nonconformists, the congregation was forced to meet very early in the morning, and continue together till late at night. He now began to exercise his abilities as a preacher. Being assembled one Lord's day, at a house upon Tower Hill, as he was coming out, several rude persons who were about the door, assaulted him with stones, and one of them hit him on the eye. He writes,—“About a year afterwards (1635), I was sent for by a man, a poor smith, who lived in Nightingale

Lane, and lay very sick. When I came to him he was so wasted, as to be reduced to almost skin and bone. He asked me, if I knew him? I said, I did not. He replied, that he knew *me*; for, said he, 'I am the man that disturbed your meeting at Tower Hill, and gathered the people together to stone you. At that time I was as strong as most men were, but, on my returning home from the place, I fell sick, and am wasted in my body to what you now see me.' He intreated me, if I had any compassion for such a vile wretch as he was, that I would pray for him; which I accordingly did: but,—*he died the same day.*"

Mr. Kiffin having embraced the sentiments of the Baptists, he removed his communion from this church, and joined the Baptist Church, at Wapping, under the care of Mr. John Spilsbury. From this *first* Calvinistic-Baptist Church, the churches in Prescott Street, and Little Alie Street, have descended. About the year 1653,\* a controversy arising in the church, produced an amicable removal of several of the

\* This is the date that *Ivimey* gives; but, it must have been earlier, as in the "Confession of Faith," published by the seven Baptist Churches in London, in the year 1644 (now before me), I find Mr. Kiffin's name united with Mr. Thomas Patient, who was joint-pastor with him at Devonshire Square. In this "Confession," containing forty-eight articles, with scripture-proofs attached to each, is comprised harmonious gospel-truth in doctrine, experience, and practice. The *preface* to it, and also the *conclusion*, are *supposed* to have been written by Kiffin. I transcribe a portion of the latter:—"We confesse that we know but in part, and that we are ignorant of many things which we desire and seek to know: and if any shall doe us that friendly part to shew us, *from the word of God*, that which we see not, we shall have cause to be thankful to God and them. But if any man shall impose upon us anything that we see not to be *commended* by our Lord Jesus Christ, we should in his strength, rather embrace all reproaches and tortures of men, to be stript of all outward comforts, and if it were possible to die a thousand deaths, rather than to doe anything against the *least tittle of the truth of God*, or against the light of our own consciences. And if any shall call what we have said, *heresie*, then do we with the apostle acknowledge 'that after the way they call heresies so worship we the God of our Fathers;' disclaiming all heresies (rightly so called) because they are against Christ; and to be stedfast and immoveable, always abounding in *obedience* to Christ, as knowing our labour shall not be in vain in the Lord."—*Ed.*



members who united with Mr. Kiffin ; and to this separation the church in Devonshire Square owes its origin.

We must pass over some scores of interesting pages, narrating Mr. Kiffin's eventful life in a way of *Providence* ; and his many sore trials, persecutions, and imprisonments he underwent, as the result of the noble stand he constantly made for truth, and on behalf of religious liberty. In brief, he says,—“ In the year 1643, I went over to Holland, with some small commodity [woollen cloth], from which I found good profit. At the end of the year 1645, seeing no way of subsistence, and that I was likely to be reduced to a very low condition in the world, observing that a young man, belonging to the congregation, walked very soberly, although he had but very little in the world, I discoursed with him about his going over to Holland, which I found him very willing to do, taking with him such commodity which I at first had found so profitable. And, although our stakes were very little, it pleased God so to bless our endeavours, as, from scores of pounds, to bring it to many hundreds and thousands of pounds : giving me more of this world than ever I could have thought to have enjoyed.” Mr. Kiffin then enters into a lengthened account of his obtaining from various sources, doubtless a very large fortune. The credit acquired by him as a man of business, procured him to be entrusted by the Parliament in 1647, as an assessor of the taxes to be raised for Middlesex ; and his great affluence, united with the deserved esteem in which he was held, placed him amongst the foremost of his denomination in the city, and gave him great influence with the Dissenters in general.\*

But these were all *temporal* matters ; proceed we now to glance (and merely glance) at some of the troubles he endured,

\* There is a singular anecdote preserved, respecting Charles II. and Mr. Kiffin. Charles, who was frequently embarrassed for the want of money, condescended, in his princely benignity and royal clemency, to request from his Anabaptist subject, the loan of *forty thousand pounds* ! Mr. Kiffin returned for answer, that, he could not possibly *lend* his majesty so large a sum ; but, if his majesty would honour him, by accepting as a gift *ten thousand*, it was very much at his majesty's service. The king was quite willing to receive the money, and accordingly conferred that *honour* upon Mr. Kiffin. The good man used afterward, when telling the story, jocosely to say, that he had *saved thirty thousand pounds by his liberality*.

and the sufferings he underwent for conscience-sake, and for his unflinching firmness in the cause of civil and religious liberty. Mr. Kiffin, in his political sentiments, was most strictly *loyal*; but, had he lived in *our* day, he would have been one of the first, in the Anti-State Church Association. O, I admire the noble *note* appended to the 48th article of the Baptist's "Confession of Faith," referred to on page 127, (Supposed to have been written by Kiffin.) I venture to transcribe a small part of it. "The supreme magistracy of this kingdom we acknowledge to be king, and parliament, now established; and that we are to maintain and defend all *civil laws*, and *civil officers* made by them, which are for the good of the commonwealth. And we acknowledge, with thankfulness, that God hath made this present king and parliament *honourable*, in throwing down the *Prelatical Hierarchy*, because of their tyranny and oppression over us, under which the kingdom long groaned; for which we are ever engaged to bless God, and honour *them* for the same." "Concerning *the worship of God*, there is but *one Lawgiver* which is Jesus Christ: and, surely, it is our wisdom, duty and privilege, to observe Christ's laws *only*; and thrice happy shall he be, that shall lose his life for witnessing (though but for the least tittle) of the truth of the Lord Jesus Christ."

Kiffin had to wade through seas of trouble; for his lot was cast to live in "troublous times;" but he "chose to suffer affliction with the people of God." The spirit of the times did not suffer him to be long at rest. Very serious attacks were constantly making both upon the civil and religious liberties of the people. The High Commission Court, under the direction of *Laud* and the *Prelates*, was guilty of the most horrid barbarities; so that the people groaned for emancipation from the yoke of their worse than Egyptian task masters. The demon of persecution was let loose; and the unprotected Dissenters were hunted as a partridge upon the mountains; many of them were compelled to sacrifice their liberties, their property, and in some cases their lives, to gratify (alas! not to *satisfy*) the implacable malice of those who were saying of their principles, as the enemies of old did of Zion, "Raze it, raze it, to the very foundation."

A little before the restoration of Charles II., Mr. Kiffin, with several others, were seized at midnight by soldiers, and carried to the guard-house at St. Paul's; from whence they

were liberated by the Lord Mayor, Sir Thomas Almin, who was satisfied of their innocence of what was alleged against them. After a time a *plot* was laid against him by means of a *forged* letter, purporting to have been sent him from Taunton; which, said he, "had it taken effect would have cost me the loss of life and estate." Out of *this* snare the Lord delivered him. Then again, being at a meeting in Shoreditch on a Lord's day, he was apprehended and carried before Sir Thomas Bide, who committed him and some others, to the new prison. At another time, he says, "I was seized by one of the messengers of the Privy Council, by order of the Duke of Buckingham. I was taken to York House, and continued there till the next night, under the care of soldiers. In the evening the duke came to me, and told me that, I would have *hired two men to kill the king!* but adding, 'if I would confess the truth, care should be taken that I should not *suffer*.' A long account is given of this matter; suffice it to say that, out of *this* snare the Lord also delivered him.

In the year 1679, the spirit of persecution against Dissenters revived, and some new clauses were also added to the "Conventicle Act," which were enforced with greater severity than ever, by bigoted prelates, and oppressive magistrates. Mr. Kiffin was considered fair game for the informers. He says, "I was taken at a meeting, and prosecuted for the purpose of recovering from me forty pounds. This sum I deposited in the hands of the officer; but, owing to some error in the proceedings, I overthrew the informers; though the trial cost me thirty pounds." He further says, "I was again prosecuted by the informers for *three hundred pounds*, the penalties of fifteen meetings. They had managed this matter so secretly, as to get the *record* in court for the money." It seems they were again foiled; and the informers were obliged to let the suit fall. This conduct of Mr. Kiffin displays great intrepidity, in defence of the rights of Englishmen; and his success, in defending himself against the harpies of the State, must have greatly availed to promote the liberty of the subject. His *domestic* afflictions were very severe. He says, "It pleased God to take out of the world to himself, my eldest son, which was no small affliction to me and my dear wife. The grief I felt for his loss did greatly press me down with more than ordinary sorrow; but it pleased the

Lord to support me by that blessed word being brought powerfully to my mind, '*Is it not lawful for me to do what I will with mine own?*' These words did quiet my heart, so that I felt a perfect submission to his sovereign will; and it became a voice to me, to be more humble and watchful over my *own* ways."

This son, named also William, lies buried in the same grave with his father, in Bunhill. His next son, being of a weak constitution, was sent abroad for his health. On his returning home, when at *Venice*, he met with a Popish priest, and being forward to discourse with him about religion; the priest, to show his revenge, destroyed him by poison.

But, the sorest trial this holy man of God experienced, was in the loss of his two grandsons, Benjamin and William Hewling, who were executed for the part they took in the affair of Monmouth's rebellion."\* Those dear youths, the

\* I dare not trust my pen to relate the sad tale, of the horrid inhuman carnage, and spilling of rich *Protestant* blood, which ensued on account of "Monmouth's rebellion." I have before me the names of 239 persons (including those two blessed youths, Benjamin and William Hewling) who were put to death by that ferocious butcher, Judge Jefferies, by order of his popish master, James II. Those noble martyrs for Protestantism, whose—

"Free born souls spurn'd at a slavish chain;  
They early saw the drift of ROMISH powers;  
They saw the hovering storm approach from far,  
And boldly rush'd upon the impetuous waves.

To save their country bravely try'd,  
Fail'd in the attempt and then—as bravely died!"

It deserves most especial notice, that some of these persons seemed to be endued with a *prophetic* spirit. One of them, Mrs. Gaunt, said, on her dying day, "God's cause shall *revive*, and he will plead it at another rate than yet he has done, against all its malicious opposers." Another of them, Captain Anstey, said, "He did not repent what he had done. Though it had pleased the wise God, for reasons best known to himself, to blast *our* designs, yet he will deliver his people by ways *we* know not, nor think of." Mr. Benjamin Hewling, two hours before he suffered, wrote a long and glorious letter to his mother (now before me), in which he says, "I bless God I am not ashamed of the cause for which I lay down my life. I am going to seal it with my blood. And though *we* die in it, and for it, I question not, but, in his own good time, God will raise up *other* instruments more worthy to carry it on to the glory of his name, and the advancement of his church and people." And so it shortly came to pass; for, in less than

elder was only 22 years of age, the younger had not reached his 20th year! Of all the unhappy victims that were sacrificed upon this occasion, none were more pitied than these two brothers; and the flintiness of the king's heart cannot be more strikingly illustrated than in their fate. "Madam (said Lord Churchill, to Hannah Hewling, their sister, who came to present a petition to his majesty on their behalf) I dare not flatter you with any hopes, for that *marble* is as capable of feeling compassion as the king's heart." Such is Popish tenderness. Kiffin says, "At the trial of William Hewling, the Judge Jefferies told him, in public court, that 'his *grandfather* did as well deserve the death which *he* was likely to suffer, as himself.' I mention *this*, said Kiffin, that it might be seen what an eye they had upon *me* for *my* ruin, if the Lord, who watched over me for good, had not prevented." But this subject is too painful to pursue. By and by, even *James'* day of retribution arrived. On one occasion, Kiffin being ordered to attend at Court, the king immediately came up to him, and addressed him with all the little grace he was master of. He talked of his favour to the *Dissenters*! in the Court style of this season. "Sire, replied Kiffin, I am a very old man, and have withdrawn myself from all kinds of business for some years past, and am incapable of doing you any service. Besides, Sire—the old man went on, fixing his eyes stedfastly on the king, while the tears ran down his cheeks—"the death of my grandsons gave a wound to my heart, which is *still bleeding*, and never will close but in the grave."—The King was deeply struck by the manner, the freedom, and the spirit of this unexpected rebuke. A total silence ensued, while the galled countenance of James seemed to shrink from the horrid remembrance. In a minute or two, however, he recovered himself enough to say, "Mr. Kiffin, I shall find a balsam for that sore:" and he immediately turned about to a lord in waiting.—A similar reproof, equally unexpected, and as equally deserved, this unfeeling monarch received, at an extraordinary Council, which he called soon after the landing of the Nation's deliverer the

*three years* from that period, the Popish James II. was driven from his kingdom, the renowned *William* and *Mary* sat upon his throne, and all true Protestants hailed the GLORIOUS REVOLUTION of 1688. It is written, "Vengeance is mine; I will repay, saith the Lord," Rom. xii. 19.—*Ed.*

Prince of Orange. Here, amidst the silent company, he applied himself to the Earl of Bedford, father to the beheaded Lord William Russell, saying, "My Lord, you are a good man, and have got great influence ; you can do *much* for me at *this* time." To this the Earl replied, "I am an old man, and can do but little : " he then added, with a sigh, "I had *once* a son, who could *now* have been very serviceable to your majesty !" which words struck the king half dead, and he turned away in silence and confusion.

Seldom do we read such a deep tragedy in real life, as that in the family of this good man, at a time when popish principles prevailed in the government ; and seldom, or never, have we read of such firm and intrepid conduct in a man, whom no dangers could terrify, no honours allure ; nor could bribes blind his eyes or corrupt his hands. A writing, published by the Baptists, in London, in 1688, to which his hand is *first* signed, contained the grand Sentiment, that governed his conduct in all *religious*, and in all *political* matters.—"*It being our professed judgment, and we, on all occasions, shall manifest the same, to venture our ALL for the PROTESTANT RELIGION, and the LIBERTIES of our NATIVE COUNTRY. And we do, with great thankfulness to God, acknowledge his special goodness to these nations, in raising up our present King WILLIAM, to be a blessed instrument, in his hand, to deliver us from POPERY and ARBITRARY POWER, &c.*" This noble declaration may be found at large in "Ivimey's history of the Baptists," vol. iii. page 335." It is signed by William Kiffin, Hanserd Knollys, Andrew Gifford, Benjamin Keach, and twenty other ministers' names.

The liberty which Mr. Kiffin and his brethren enjoyed after the Revolution, was improved for the purposes of settling the churches, &c. His congregation now assembled in their meeting house, in Devonshire Square, which place had been built by them, and was opened for public worship, on March 1st, 1686-7. The concluding part of Mr. Kiffin's manuscript was written by him, in 1693. He says therein, "Having tasted the goodness of God, and his favour towards me from my youth ; it being now sixty years since it pleased the Lord to give me a taste of his rich grace and mercy of Jesus Christ to my soul ; although my unprofitableness under these mercies hath been very great. The providences that have attended me are not to be looked upon as products

of *chance*, but as fruits of the care and goodness which God is pleased to show to his poor people while they are in the world ; as there is no design hatched against them for their ruin, but they are rescued from them by the *special care* and providence of God. And truly *I* may say, by experience, "*If the Lord had not been my help, they would many a time have swallowed me up quick !*"

"I leave these few instances of the Divine care, to *you* my children, and grandchildren, and great grandchildren ; that you may remember them with thankful hearts, as they must prove to the praise of God, on my account. I leave them also, desiring the Lord to bless them to you : above all, *praying* for you, that you may, in an especial manner, look after the great concerns of your souls ; that you may know God, and Jesus Christ, whom to *know* is eternal life. I must every day expect to leave the world, having lived in it much longer than I expected ; being now in the seventy-seventh year of my age, and yet know not what my eyes may see before my change. The world is full of confusions ; the signs of the times are very visible ; iniquity abounds ; and the love of many, in religion, waxes cold. God is, by his providence, shaking the earth under our feet ; there is no *sure* foundation of rest and peace, but *only* in Jesus Christ : to whose grace I commend you."

Mr. Kiffin lived about eight years after the period to which he brought down his manuscript. In the interim, more afflictions befel him. In the year 1698, his son, Harry Kiffin, was removed by death, aged 44. Also, his granddaughter, Henrietta, the wife of Mr. John Catcher, died in the same year, aged 22. At length he himself also entered the harbour of peace and eternal rest, by falling asleep in Jesus.

This worthy man died, December 29th, 1701, in the 86th year of his age ; having been pastor of the Baptist church, in Devonshire Square, upwards of 60 years. On his tombstone, in Bunhill Fields, were inscriptions concerning his son William, died in 1669 ; his daughter Priscilla, died 1679 ; his own beloved wife, Hannah, with whom he had lived 44 years, who died, Oct. 6th, 1682, aged 67. His son, Harry, who died in 1698 ; his granddaughter, Henrietta, in 1698 ; then follows, last of all, himself ; all resting in one grave. "*The memory of the just is blessed.*"—*W. and I.*

The tombstone is gone ; and the precise spot of interment unknown.

WILLIAM KING, D.D., *Ind.* † Near this stone are deposited the remains of that faithful servant of Jesus Christ, the Rev. William King, D.D. Not more eminent for his extensive learning, than for the practice of every social virtue, and the exercise of all the Christian graces. He was remarkably patient and cheerful under trying afflictions; diligent and constant unto death, in the duties of his ministerial character and pastoral office. Blessed is that servant, whom his Lord, when he cometh, shall find so doing. He was born in the county of Wilts, June 9th, 1701, and died in London, March 4th, 1769, in the 68th year of his age.

Life makes the man dependent on the dust;  
Death gives us wings to mount above the spheres.

Head Stone, E. and W. 5,—N. and S. 23.

Dr. King had the happiness to descend from parents who were eminent for their love to religion; and who trained him up with a view to the sacred employment of the ministry, which, in early life became the subject of his choice, and for which he received a liberal education. After passing through a previous course of studies, he was sent to the University of Utrecht, in Holland, where, having made great proficiency, he passed his trials for the ministry, and was recommended to the churches in that city. Mr. King returning to his native country, was chosen by the church of Protestant Dissenters at *Chesham*, and solemnly ordained to the pastoral office, on April 22nd, 1725. In the year 1740, Mr. King removed to London, and on the 14th of February he became the pastor of the Independent church, at Hare Court, Aldersgate Street, as successor to Mr. Samuel Bruce. Before this, he had received from one of the Universities of North Britain, a diploma, creating him Doctor of Divinity. On the 14th of January, 1748, he was chosen into the Merchants' lecture, at Pinners' Hall; and on the 24th of January, 1769, he delivered his last sermon in that place; having preached 192 times at that ancient lecture. He was also engaged many years in the Lord's day evening lecture, at Silver Street, and likewise in that at Lime Street. During the last four years of his life, Dr. King laboured under violent pain from the dreadful disorder of the stone. This affliction he endured with uncommon patience, often expressing his thankfulness that it was no worse. On February 26th, 1769, being the Lord's day immediately preceding his death he



preached his last sermon at Hare Court, from Jude ver. 25, "*To the only wise God and Saviour, be glory and majesty, dominion and power, both now and for ever, Amen.*" The next day (Monday) about ten o'clock at night, he gave some particular directions, whereby it appeared that he was apprehensive of the near approach of death. About two o'clock the next morning, his difficulty of breathing returned; however, he continued expressing his joy and hope of glory, till about five o'clock, when his speech failed, by means of a paralytic stroke, which affected his right side; and he continued speechless, though sensible, till Saturday morning, March 4, when he finished his course. The stone which was found in his body after his death, measured seven inches round, one way, and five, the other. It weighed three ounces and a quarter; and there were besides this, two smaller ones. Dr. King was a cheerful, serious Christian. There is a large painting of him preserved in Hare Court vestry.—*W.*

THOMAS KING, *Bapt.* † In memory of Mr. Thomas King, Dissenting Minister, who departed this life, October 13, 1847, aged 78 years. "Thou shalt come to thy grave in a full age, as a shock of corn cometh in his season." Job v. 26.

Head Stone, E. and W. 63,—N. and S. 53, 54.

Thomas King was many years pastor of a baptist church in the town of Bedford. A worthy man of God, of good report. He had formerly been a member of the church of Christ, assembling in Church Street, Blackfriars Road, under the care of Mr. James Upton, and was by that people called forth into the work of the ministry. His end was peace.

ANDREW KIPPIS, D.D., *Presb.* † In memory of Andrew Kippis, D.D., F.R.S., and S.A., who was born March 28th, 1725, and died October 8th, 1795.

Head Stone, E. and W. 55,—N. and S. 67.

All that is inscribed on the tombstone of this learned man with all his honours, is,—that he was born, and, that he died. He was doubtless a gentleman of great literary acquirements, and of high character. Dr. Andrew Kippis was born at Nottingham. He was descended both on his father's and mother's side, from ministers ejected by the act of Uniformity, in 1662. His father, Robert Kippis, was a respectable hosier, at Nottingham, who dying, in 1730, the son went to reside,

with his grandfather, Andrew Kippis, of Sleaford, in Lincolnshire. At the grammar school, in that town, he received his classical education; in the prosecution of which his talents and application attracted the notice of the Rev. Samuel Merrivale, a man of taste and learning, and pastor of a congregation of Dissenters there. To the early patronage of this gentleman, he always considered himself under considerable obligations; and it was probably owing to his advice and encouragement, that he directed his views to the profession of the ministry, and to those literary pursuits, in which he afterwards so much excelled.

At the age of sixteen he was admitted into the academy at Northampton, under the care of Dr. Doddridge. During the five years that he continued at this seminary, he applied himself very assiduously to his studies, and laid the foundation of that *train of thinking upon theological subjects* which he afterwards *openly avowed*. Before this period he had renounced the principles of *Calvinism*, in which his relations had taken some pains to instruct him; but whether his judgment was then sufficiently mature to decide upon such abstruse points, seems very doubtful. The agent employed in effecting this important change was the celebrated Treatise on God's sovereignty, by Elisha Coles; and Mr. Kippis has *himself* recorded the particulars of the transaction. "That book (says he) which is composed in the highest strain of Calvinism, was put into my hands, when thirteen or fourteen years of age, by some zealous friends, to instruct and confirm *me* in the doctrines it contained. The reading of it, however, produced a contrary effect; so that I owe to Coles, on God's Sovereignty, my first *renunciation of Calvinism*."\*

\* The editor offers just a passing remark on the above. It will be seen, by referring to p. 96 of these "Memorials," that John Hyatt, "in searching after truth, found *Elisha Coles'* treatise on Divine Sovereignty, of the *utmost service*; and, that he was ever after in the habit of recommending it to perplexed inquirers, as a work of deep piety, and *most conclusive reasoning*." Again, I refer the reader to p. 101, in the instance of Joseph Ivimey, it is there stated, "His conceptions of divine truth were, at this time, exceedingly confused and defective: at length *Elisha Coles'* Treatise on Divine Sovereignty, was presented to his notice; and *this* excellent work, became admirably calculated to remove his scruples, regulate *his inquiries*, and, *confirm his principles*." How is this? An important treatise upon *God's Divine*

At the close of his academical studies, Mr. Kippis received an invitation from a congregation of Protestant Dissenters at Boston, in Lincolnshire; here he continued four years; and, in 1750, he removed to Dorking, in Surrey, to succeed the Rev. John Mason, author of a treatise on Self-knowledge. Not long afterwards, a vacancy occurred in the congregation at Princes Street, Westminster, by the death of Dr. Hughes; and Mr. Kippis being invited to succeed him, he undertook the office of pastor there in June, 1753. Mr. Kippis was now placed in that situation of life, in which his superior talents and endowments were likely to be called into exercise, and where he laid the foundation of that celebrity which he afterwards acquired. His first efforts in literature were made in several publications of considerable merit; such as the "Gentleman's Magazine," the "Library," and the "Monthly Review." In 1763 he became classical and philological tutor in the academy founded by W. Coward, Esq. In June, 1767, he received the Diploma of Doctor in Divinity from the University of Edinburgh. A plan being devised for republishing that valuable and extensive work, the "Biographia Britannica," "Dr. Kippis, being solicited, under-

*Sovereignty*, shall, in the hand of the Spirit, be made a blessing of "the utmost service" *to one* man of God; to "remove the scruples" and "confirm the principles" of *another*; a work, which commanded the commendatory pens of Drs. Goodwin and Owen in their day, and latterly that of the holy William Romaine: the *first* of whom (Goodwin) says, "This excellent treatise contains prime points of our religion, which believers' souls do live upon every day. The author has cut the strongest sinews of the principal objections which the adversaries have invaded God's truth with. The blessing of heaven go with it." Romaine says, "The doctrines of grace, of which this book treats, are the truths of God: our author has defended them in a masterly manner. Until I received them, I could not enjoy the blessings and comforts of the precious gospel. I wish it may be as useful to all who read it, as it has been to *me*." Yet, *this volume*, in the hands of a mere school-boy, not fourteen years of age, shall lead *him* to his "*first* renunciation of Calvinism;" from whence it seems he *retrograded*, till, with all his human learning, he became stranded on the dreadful quicksands of *Socinianism*! O how true is it, that God hath made foolish the wisdom of this world, 1 Cor. i. 21. Our adorable Lord has *settled* this matter; he says, "Thou hast *hid* these things from the wise and prudent, and hast *revealed* them unto babes. Even so, Father: for so it seemed good in thy sight." Matt. xi. 25, 26.—*Ed.*

took the office of editor. The manner in which he proposed to execute the task assigned him, I give in his own words, "It is our wish, and will be our aim, to conduct this publication with real impartiality. We mean to rise above narrow prejudices, and to record with *fidelity* and *freedom*, the *virtues* and *vices*, the *excellencies* and *defects* of men of every profession and party. Whilst we do justice to the merit of those from whom we differ, either in religious or political opinions, it doth not imply in it our having no sentiments of our own." The editor has aimed to pursue this plan, not only respecting Dr. Kippis, but throughout "Bunhill Memorials."

The eminent talents displayed by Dr. Kippis, in his various publications, occasioned him many honorary distinctions. In March, 1778, he was elected a Fellow of the Society of Antiquaries; and in June, 1779, a Fellow of the Royal Society.

Dr. Kippis closed a long and honourable life, rather suddenly; for till within a fortnight of his death, his friends had no reason to imagine that he was so near his end. The last public service he performed was on the 20th Sept. 1795; from which time he was confined to his bed with a fever which baffled the skill of the most eminent physicians. His disorder was of such a nature as to render him unable to engage in conversation. On the evening of the 8th of October, he awoke after a tranquil sleep of some continuance, and in a little while expired, in the 71st year of his age. Dr. Abraham Rees delivered a funeral discourse to his congregation, which was published, and contains a copious account of the life and character of the deceased. In it we are informed, that, "for full fifty years of his life he cultivated an acquaintance with literature;" that, "he invariably united the knowledge of the scholar, with the manners of the gentleman; and, the decorum belonging to his public character as a Christian, and his profession as a minister:" that, "his judgment with regard to the controversies that have divided the Christian world, inclined him to the *distinguishing tenets of Socinus*."—Dr. Kippis had been the minister of Princes Street Meeting, Westminster, the long period of forty-two years. His predecessor Dr. Hughes was a decided Trinitarian; and, "as he firmly believed, so he took every opportunity of impressing upon his hearers,

the importance of those great doctrines, the atonement of Christ for sin by his death, and the enlightening and sanctifying influences of the blessed Spirit ; notwithstanding the open departure of many from those doctrines in *his* day. "For my own part (says he) *I* look upon these doctrines to be so much the peculiar, essential, and fundamental doctrines of Christ's religion, that I cannot see how any deserve the name of Christians, who do not believe them : take away these blessed truths, which I think are most clearly revealed in the New Testament, and the hope and comfort of all penitent sinners is destroyed ; these are the grand support and relief of humble souls." Dr. Kippis was very differently minded from the above statement ; the result was (as might be expected) that the congregation, at *his* death was but few in number ; and the ministers who succeeded him had to preach to almost empty benches. In short *Ichabod* is written on the walls of many of our Presbyterian Meeting-houses, where the gospel of the blessed God used for many years to be proclaimed ; and our old Presbyterian churches seem fast hastening to a dissolution.—*W.*

**LEMUEL KIRKMAN.** Rev. Lemuel Kirkman, died June 27th, 1820, aged 61 years.

Head Stone, E. and W. 47, 48,—N. and S. 8.

**HANSERD KNOLLYS, Bapt.** The precise spot of ground where rest the remains of this eminent man of God, cannot now be pointed out. He died Sept. 19th, 1691, in the 93rd year of his age.

Hanserd Knollys was born about the year 1598, at Chalkwell, in Lincolnshire. He had the advantage of descending from religious parents, who took great care of his education, and had him instructed in the principles of religion and sound literature. For this purpose they maintained a tutor in their house till he was fit for the University, when they sent him to Cambridge. Though he had long been noticed for his pious dispositions, yet he attributed his effectual conversion to God, to some sermons he heard at Cambridge, preached by the *Puritans*. On leaving the University, he was presented by the Bishop of Lincoln, to the living of Humberstone ; but this was held by him only two or three years, when he began to scruple the lawfulness of several church ceremonies, such

as wearing the surplice, using the cross in baptism, &c., and he objected to the admission of notoriously wicked persons to the Lord's Supper. Accordingly he resigned his living into the bishop's hands, but continued to preach for two or three years longer in different parish churches, by the connivance of his diocesan. About the year 1636, he left the Church of England entirely, renounced his episcopal ordination, and joined himself to the Nonconformists, which exposed him to many difficulties and hardships. Not being suffered to preach any longer in Lincolnshire, he removed to London, where he was in great danger from the High Commission Court. Being followed by persecution, he sought shelter in America. Upon his arrival at Boston, he was apprehended by virtue of a warrant from the High Commission Court, and confined for some time in a private house ; but his serious discourse so terrified the conscience of his keeper, that he set open his door, and suffered him to depart. Mr. Knollys continued about five years in America ; but being recalled by his aged father, he returned to London, in December, 1641. The dreadful massacre which deluged Ireland with blood during that year, was succeeded by the civil wars, which, in the following year burst forth between Charles I. and the Parliament. At this time Mr. Knollys was in great poverty, but often met with unexpected relief. In order to support himself, he took under his care a few scholars, to instruct in his own house on Tower Hill, till he was chosen master of the free school in St. Mary Axe, where he had no less than 156 scholars. Afterwards he quitted this employ, and went into the Parliament army, where he used to preach freely to the common soldiers. After a while he left the army, and returned to London. Episcopacy being now laid aside, Mr. Knollys preached for some time in the parish churches with great approbation. But the *Presbyterians* having gained the ascendancy, made *as ill use of their power as their predecessors, proscribing all who did not fall in with their particular sentiments*. Mr. Knollys, who for some years before this, had embraced the opinions of the Anti-paedobaptists, propagated them with great zeal and freedom, and with no less success. One of the most considerable of his converts was the learned Mr. Henry Jessey, whom he baptized. Not long after this, Mr. Knollys went into Suffolk, and preached in several places

there ; but his sentiments were deemed to be criminal and seditious, and the virulence of the mob was instigated against him by the high-constable. At one time he was stoned out of the pulpit ; at another time the doors of the church being shut against him, he preached in the church-yard ; but that was considered a crime too great to be excused. He was taken into custody, and first prosecuted at a Petty Sessions in the country ; but was afterwards sent a prisoner to London, with articles of complaint against him to the Parliament. Mr. Knollys finding how much offence was taken at his preaching in the church, and to what troubles it exposed him, set up a separate meeting in Great St. Helen's, London ; where the people flocked to hear him, so that he had generally a thousand auditors ; but this gave greater offence to his *Presbyterian* brethren than his former method. After this, he had a large meeting-house in Finsbury Fields ; and still continuing to preach, he was summoned before a committee of *Divines*, at Westminster. Being asked by Mr. Leigh, the chairman, "Why he presumed to preach without holy orders?" He replied, that though he had renounced his *episcopal* ordination, yet "he was ordained in a *church of God*, according to the order of the gospel." He was commanded to preach no more ; but he told them that "he *would* preach the gospel, both publicly and from house to house ;" and so went away.

The life of this good man was a continual scene of trouble and vexation. Upon the rising of Venner, immediately after the Restoration in 1660, Mr. Knollys (with many other innocent persons) was dragged from his house and committed to Newgate. There he suffered eighteen weeks imprisonment. At that time *four hundred* persons were confined in the same prison, for refusing the oaths, &c., and there was a royal proclamation, prohibiting *Anabaptists* and other *Sectaries*, from worshipping God in public, except at their *parish churches* ! This unnatural *edict* was the signal for persecution, and only the forerunner of those cruel laws which disgraced the reigns of those two brothers, Charles II. and James II.

After removing into different parts of England and Wales, Mr. Knollys went over to Holland, from thence to Germany, then to Rotterdam ; from when he returned to London. Sometimes he was worth some hundreds of pounds, at other

times he had neither house to dwell in, nor food to eat. But these changes tended much to the exercise of his graces, and furnished him with frequent instances of the goodness of God, in the course of his providence.

Mr. Knollys was by no means negligent in the work which was the great labour of his life ; but he continued faithful in the discharge of his ministry in various places, till his death, at which time his Meeting-house was in Broken Wharf, Thames Street. He also preached a morning lecture every Lord's day at Pinners' Hall. The malice of man, however, occasioned frequent interruptions in his work. By virtue of the "Conventicle Act," he was taken at a Meeting in George Yard, and committed by the Lord Mayor to the Compter ; but having favour in the eyes of the keeper, he was permitted to preach to the prisoners twice a-week.

The trials of this venerable man was that of a pilgrim upon the earth ; and he suffered much of that rough treatment to which pilgrims are subject. Towards the latter period of his life, he himself recorded the following.—"My wilderness, sea, city, and prison mercies, afford me many, and strong consolations. The spiritual sights of the glory of God, the divine sweetness of the presence of my Lord Jesus Christ, and the joys and comforts of the holy and eternal Spirit communicated to my soul, together with suitable and seasonable scriptures of truth, have so often and so powerfully revived, refreshed, and strengthened my heart in the days of my pilgrimage—trials, and sufferings, that the sense, yea, the life and sweetness thereof, *abides still upon my heart* ; and hath engaged my soul to *live by faith*, to *walk humbly*, and to desire and endeavour to *excel in holiness* to God's glory, and the *example of others*. Though, I confess, many of the Lord's ministers, and some of the Lord's people, have excelled and outshined *me*, with whom God had not been at so much cost, nor pains, as he hath been with *me*. I am a very unprofitable servant, yet by the grace of God, I am what I am."

The days of the years of Hanserd Knollys was prolonged to a good old age ; he came to his grave like a shock of corn that is gathered in his season. During his last illness, which was but of short continuance, he behaved himself with extraordinary patience and resignation to the divine will ; longing to be dissolved and to be "with Christ." He kept his bed



but a few days, and *departed in a transport of joy*, on the 19th September, 1691, in the 93rd year of his age. His remains were interred in Bunhill Fields.

Hanserd Knollys was diligent in his Master's work. While a *Conformist*, he often preached *three* times, and sometimes *four*, on the Lord's day. At Holton, at seven in the morning; at Humberstone, at nine; at Scartho, at eleven; and at Humberstone again, at three in the afternoon. Nor was he less diligent when he became a *Nonconformist*; as for above forty years successively, he preached three or four times every week, whilst he had health and *liberty*. And when he was in prison, it was his usual practice to preach every day. He possessed an excellent gift in prayer. The success he met with, after he became a Dissenter from the establishment, was very great, but he seemed to think that his labours were without any fruit while he continued in the church. He continued in his work as long as he had strength to perform it; often entering the pulpit, when he could scarcely stand, and his voice so low as hardly to be heard: but, such an affection had he for his work, that he was unwilling to leave it. In the whole of his life he exhibited a bright pattern of Christian piety; and so circumspect was he in the whole of his behaviour, as to command the reverence of those who were enemies to his principles.—*W.*

A Society, called in honour of this great man, "The Hanserd Knollys Society," has been lately formed; whose object is the re-printing most valuable works of the early Baptist writers.

**JAMES LAMBERT, *Presb.*** † *Hic sepultus jacet JACOBUS LAMBERTUS. Ille, olim, dum esset in vivis Theologus orthodoxus, Pastor fidelissimus, Doctrina luminibus, vitæque resplendens, laboribus indefessus, sub cruce in victissimus, in morte triumphavit. Quo adeo terris emicuit coelestis, in coelis quam refulgebit gloriosus. Obiit Augusti die 9. Anno Salutis 1689, Aetatis suae 45. Translation. Here lies interred the body of JAMES LAMBERT, who, while living, was an orthodox divine, a faithful Pastor, sound in Doctrine, and in his life a bright example to others. He was indefatigable in labours; bore the cross with invincible courage; and, triumphed in death. With what splendour shall he shine forth in the heavens, who, while upon earth, excelled so greatly in heavenly things. He died August 9th, in the year of our Salvation 1689, and of his age 45*

Of James Lambert but few particulars are now known, except what were inscribed on his stone, of which the situation in Bunhill cannot be ascertained. At the time the Bartholomew Act took place, he was only eighteen years of age, but, as he took his lot with the Nonconformists afterwards, he may be said to be silenced by that act, and to have suffered on that account. He succeeded Mr. Richard Baxter in Mr. Wadsworth's congregation, in Maid Lane; and was one of the four ministers chosen, in 1678, to preach an evening lecture, in a large room, belonging to a coffee-house in Exchange Alley, Cornhill. It was supported and attended by some of the most considerable merchants in London; and the other preachers were Mr. Shower, Mr. Goodwin, and Mr. Dorrington. Mr. Lambert was a valuable and useful minister, and had a large congregation to the time of his death, which happened, August 9, 1689, when he was only 45 years of age.—*W.*

**WILLIAM LANGFORD, D.D., *Ind.*** † The remains of the Rev. William Langford, D.D., are here deposited; who, beloved by his family, and the churches of which he was successively pastor, departed this life, April 23rd, 1775, aged 71.

Head Stone, E. and W. 60, 61,—N. and S. 69.

This respectable Divine was born, September 29, 1704, at Westfield, in Sussex. His father died when he was not more than three or four years old. His mother removing to Tenterden, her son received his grammar learning under a Mr. Hammond there, who was a clergyman as well as a schoolmaster. From Tenterden he went to the University of Glasgow, and quitted that College, in May, 1727, having previously taken the degree of *Master of Arts*. Upon his return from Scotland, Mr. Langford was soon fixed with a congregation at Gravesend, where he was ordained to the pastoral office, and continued there about seven years.

In the year 1734 he removed to London, and became co-pastor with the Rev. Thomas Bures, at Silver Street. In the following year he was chosen into the morning lecture, at Little St. Helen's. In 1736 he became assistant to the Rev. Mr. Wood, at the Weigh-House, and on his death, in 1742, he succeeded him in the pastoral office, and continued there until his death, a period of nearly 33 years. In 1762

H

the College, at Aberdeen, conferred on him the degree of Doctor in Divinity. For some time before his decease, Dr. Langford seemed, as one expresses it, "to be on the borders of heaven." His departure was easy and gentle. His constitution had been declining for some time; an hoarseness had hung upon him for years, and at last heavily oppressed him, and greatly hindered his public usefulness: yet he was never heard to murmur or complain. In the hope, in some measure, of reviving his health, he retired on the afternoon of Saturday, April 22, 1775, to a friend's house at Croydon. He walked in the garden on his arrival, and was cheerful in the evening. At the usual time, he retired to bed, passed some hours in a restless manner, and, at about four o'clock on the Lord's day morning, was evidently stricken with death. At six, without a sigh or groan, as if he had been literally falling asleep, he breathed his last, and entered on his everlasting sabbath in glory. He was heard to say in the night, though not apprehending he was heard by any, "I have been in pain, through fear and unbelief, but, *now* all is removed by faith." Dr. Gibbons delivered the address at his grave, in Bunhill Fields, and also preached the funeral sermon at the Weigh-House, from Rev. xiv. 13, *Blessed are the dead which die in the Lord*. Dr. Langford was a man of good abilities; he possessed a clear understanding, and a sound judgment. His views of the doctrines of the gospel were Calvinistical; as the sentiments which appeared to him to be contained in the Bible.—W.

NATHANIEL LARDNER, D.D., *Presb.* + The Rev. Nathaniel Lardner, D.D., author of the *Credibility of the Gospel History*; ancient Jewish and Heathen testimonies to the truth of the Christian religion; and several other smaller pieces; monuments of his learning, judgment, candour, impartiality, beneficence, and true piety. He was born at Hawkhurst, in the county of Kent, June 6th, 1684, and died on a visit there, July 24, 1768, in the 85th year of his age. An Israelite indeed, in whom is no guile!

Tomb, E. and W. 55,—N. and S. 38. The inscription is nearly obliterated.

Wilson has presented us with a long account of Dr. Lardner, from whence the Editor would extract the most material.—This learned person was the son of the Rev. Richard Lardner,

a worthy minister among the Protestant Dissenters. At an early age he was placed at an Academy, in Hoxton Square, under the superintendence of those eminent divines, Messrs. Spademan, Lorimer, and Oldfield. When only sixteen he was sent to prosecute his studies at Utrecht; from thence he removed to Leyden. In 1703 he returned to England, and joined himself to the Independent church, in Miles's Lane. When about twenty-five years of age he entered into the ministry. His first sermon was at Stoke Newington, from Rom. i. 16, "*I am not ashamed of the gospel of Christ,*" He spent nearly eight years in the family of Lady Treby in quality of chaplain to her ladyship, and tutor to her youngest son. At the death of Lady Treby, he was placed in a state of perplexity and suspense, according to his own remarks; he says, "I am yet at a loss how to dispose of myself. I am desirous of being useful in the world, but as yet I have no prospect of being serviceable in the work of the ministry; having preached many years without being favoured with the approbation and choice of any one congregation." Some circumstances contributed to render him unpopular as a minister. In his best days he possessed but an indifferent elocution; and he became afflicted with a deafness, that increased upon him as he advanced in years. On this subject he writes, in the year 1724, "Mr. Cornish preached; but I was not able to hear anything he said, nor so much as the sound of his voice. I am indeed so deaf, that when I sit in the pulpit, and the congregation is singing, I can hardly tell whether they are singing or not."

Mr. Lardner commenced his stated labours in the ministry, at an ancient meeting-house in Hoxton Square. In the year 1723, he was concerned, with several other ministers, in conducting a course of lectures, on a Tuesday evening, at the Old Jewry. Here he delivered three admirable discourses on the Credibility of the Gospel History; which probably laid the foundation of his great work on that subject; a work of 33 years duration, and must have cost him immense labour. It is with extreme concern, that we place so great a man as Dr. Lardner on the list of Socinian authors, who, however respectable, on account of their labours in the cause of literature, have contributed, by their writings, to poison the streams of divine truth, and promote an universal scepticism in matters of belief. It does not

comport with the plan of these "Memorials" to notice *very* particularly the *works* of the several ministers, but merely to give a sketch of their lives ; so that *Wilson's* extended account of Dr. Lardner's writings cannot be given here : but the following remarks are too important to be omitted. Wilson says, "We wish it could be added, that Dr. Lardner's zeal for the peculiar doctrines of the gospel, corresponded with his other excellent qualities ; and especially with the ability he discovered, in defending the *outworks* of Revelation. His writings certainly would not have been the *less valuable*, but they would have been *infinitely more useful* to mankind. It is greatly to be regretted, that a writer of our author's ability and worth, should have lent his assistance to the dissemination of principles so derogatory to the honour of our blessed Redeemer, as well as so destructive to the faith and hope of Christians. Alas, of what value is Christianity when stripped of her brightest ornaments, and left with nothing but naked walls !—Should our *moderation* be questioned in what concerns these remarks, our *shelter* is the certainty and importance of Divine Truth. Charity, for a system that stabs at the very vitals of Christianity, is no longer a *virtue*, but a *crime*."

Providence spared the life of Dr. Lardner to a long term ; and, his hearing excepted, he retained to the last, the use of his faculties is a very perfect degree. At length, in the summer of 1768, and in the 85th year of his age, he was seized with a decline, which carried him off in a few weeks, at Hawkhurst, in Sussex, the place of his nativity, where he had a small paternal estate. His remains were conveyed to town, and deposited in the vault belonging to the *Neals*, in Bunhill Fields. At his particular request, no funeral sermon was preached upon his death. It may here be noted, that the society of Presbyterians, which had met statedly in Poor Jewry Lane, (now called Jewry Street,) for upwards of a century, and had enjoyed the labours of some of the most considerable Divines among the Dissenters, became in a very low and languishing state in the time of Drs. Lardner and Benson. Mr. Ebenezer Radcliff succeeded Dr. Lardner as *pastor*, and his assistants, (or afternoon preachers) were Drs. Price and Calder. Some feeble attempts to revive the expiring interest were resorted to, but all would not do.

Christ and him crucified" was not preached. At length

Dr. Price resigned; and in 1774 the congregation was dissolved. Mr. Radcliff wholly declined the ministry, and went to reside at Walthamstow, in the style of a private gentleman; and, as for his assistant, Dr. Calder, *he* became a member of Mr. Belsham's congregation in Essex Street! The meeting-house was disposed of to the Calvinistic Methodists. Mr. William Aldridge was the minister there for 21 years, viz., from 1776 to 1797. He was a good minister of Jesus Christ, and very popular.—*W.*

SAMUEL LAWRENCE, D.D., *Presb.* † The Rev. Dr. Samuel Lawrence, died October 1st, 1760, aged 67.—Only the name legible.

Head Stone, E. and W. 70,—N. and S. 14, 15.

Samuel Lawrence, was born in 1693, at Nantwich, in Cheshire, where his father was minister of a congregation of Protestant Dissenters, a man of great piety and extensive literature. Samuel, his second son, received the first rudiments of learning at a grammar school, at Bethnal Green. He was sent very early in life to the University of Glasgow. The first congregation he settled with, was at Newcastle-under-Line, where he was ordained in 1714. On the death of the Rev. Benjamin Bennett, author of the "Christian Oratory," he was invited to succeed him, in the pastoral office, at Newcastle-on-Tyne, which he accepted in the year 1727. In 1733, he received an unanimous call from the congregation in Monkwell Street, to succeed their late pastor Mr. Daniel Wilcox. Here he continued to his dying day, having for many years a crowded audience, and his labours being very acceptable. Dr. Lawrence was a man of most amiable temper; valuable knowledge, unaffected devotion, undissembled benevolence, and well directed zeal, contributed to render him a faithful and useful pastor. It was the business and joy of his life, to promote the salvation and happiness of all with whom he was connected. During his last illness, which was occasioned by the dropsy, he discovered a manly composure, and humble submission; preserving his wonted cheerfulness to the last. He died in peace, October 1, 1760, aged 67. Dr. Lawrence was many years one of the Friday evening lecturers at the Weigh-House.—*W.*

ROBERT LAWSON, *Presb.* † The Rev. Robert Lawson who died the 24th of April, 1771, aged 50 years.

Head Stone, E. and W., 47, 48,—N. and S. 11, 12.

Robert Lawson, M.A., was son to the Rev. John Lawson, minister of Closeburn, in Dumfriesshire, a person zealous for the truths of the gospel, of exemplary piety, inflexible integrity, and highly esteemed. Under the inspection of so valuable a parent, God blessed young Mr. Lawson, so that he received those deep impressions of real religion which appeared in after days, in all his discourses and in all his actions.

He was educated for the ministry at the University of Glasgow; and at the close of his studies, he was licensed to preach the gospel by the Presbytery, of which his father was a member. In May, 1752, he removed to London, and became the pastor of the Scots Church, Founders' Hall, Lothbury. Here he was greatly respected, and laboured among his people with much success. The congregation being very much increased, they found it necessary to erect a larger meeting-house, which they did in the year 1764, at London Wall, Coleman Street. In this new place, Mr. Lawson's ministerial services were continued not quite seven years, when he was called home to his reward. His last illness was occasioned by a violent cold, taken in walking from his house at Hackney, to London, upon a very cold and snowy day, to engage in divine service. "When I saw him a few days after, (says Mr. Oswald) he told me that he was extremely ill, and 'that he thought he should not recover, but, that he was resigned and prepared to die. That he had the fullest assurance of his future and eternal happiness; and did no more doubt of it than of the sun's being in the firmament.'—When I observed to him, that, the *full assurance of faith* was not the privilege of every Christian, he said, 'he knew it well, and therefore he had the more reason to bless and praise God for his distinguishing goodness to his soul.'" Death had therefore nothing terrible to him in the prospect. With the greatest calmness and minuteness he gave suitable directions to his dear wife, with respect to the management of his children; and he settled all his worldly affairs, and ordered the manner of his funeral, in the same easy and agreeable way that a man, who was going from home for a few days, would give directions

about the management of his domestic concerns, during his absence. *All his hopes of eternal life were founded upon the satisfaction, righteousness, and intercession of the Son of God.* He often said, that, "he was an instance of God's restraining, assisting, and comforting grace; that, he had been long in the school of affliction, but, he blessed God for *all* his afflictions; they having been *sanctified* to him, in weaning his heart from the gaieties of life, and giving him a heavenly turn of mind." As long as he was able to speak, he saw all who came to inquire after him, and gave them pious and pathetic exhortations. He was perfectly sensible for some little time before his death, and quietly breathed out his soul into the hands of his dear Lord, whom he had served with his spirit in the gospel. He was in his 50th year, and departed April 24th, 1771. His intimate friend, the Rev. Thomas Oswald, minister of the Scots Church, in Crown Street, preached and published two sermons upon occasion of his death, from Phil. i. 21, "*For me to live is Christ, and to die is gain.*" In those sermons, he says of him, "How great was his love to his blessed Lord and Master! With what zeal did he assert his *Divinity*, and satisfaction, the the necessity of his imputed righteousness to the sinner's justification, and, of the operations of the Holy Spirit, to begin and carry on the divine life in the soul! *He was much concerned when he heard these essential doctrines of the gospel denied*; he contended earnestly for the faith once delivered to the saints. His great delight was in his Master's work. He loved his congregation with the warmest affection. He was a lover of all good men, and never made his own sentiments a standard concerning the characters of others. In the private relations of life, he was uniformly amiable and exemplary." Let us be followers of such.—W.

JAMES LINDSAY, D.D., *Presb.* † In memory of the Rev. James Lindsay, D.D., upwards of 37 years pastor of the Presbyterian congregation in Monkwell Street, London; who died the 14th February, 1821, in the 68th year of his age.

Head Stone, E. and W. 50,—N. and S. 17.

James Lindsay was born and educated in Scotland, where he commenced preacher. Soon after Dr. Fordyce's resignation at Monkwell Street, he was invited to become his successor, and accepting the call, he was ordained over the



congregation, May 21, 1783. He preached twice on each Lord's day at Monkwell Street, for three or four years after his settlement ; but relinquished the afternoon service about the year 1787, on his being afternoon preacher to the Presbyterian Society at Newington Green. As the interest at Newington Green became, under his ministry, dwindled almost to nothing, Mr. Lindsay resigned his services there about the year 1803, soon after which it was shut up. About this time he removed his academy to Old Ford, and received, we believe from Aberdeen, a diploma creating him Doctor of Divinity.—Thus far is transcribed from *Wilson*, who published his history of the Dissenting Churches in 1810, during the ministry of Dr. Lindsay at Monkwell Street, and eleven years prior to the Doctor's death. The editor of "Bunhill" can obtain no further information, excepting that on the 14th February, 1821, there was a general meeting of the ministers of the three denominations held at Dr. Williams' Library, Redcross Street, to consider of a petition to Parliament against the projected Bill of Mr. Brougham on the Education of the Poor. Dr. Lindsay was present, and had just delivered his sentiments upon that subject, when *he shortly after suddenly expired!* The ministers, of whom there were upwards of one hundred present, were most deeply affected with this awful event. Dr. Waugh offered up a solemn and appropriate prayer.

As Monkwell Street meeting, which was erected in the year 1666, by the famous Thomas Doolittle, had at the period of Dr. Lindsay's death, stood for 155 years ; it may not be amiss in this place to present the reader with just a *sketch*, which I have copied from *Wilson*, as written by him about the time that Dr. Lindsay had spent twenty-six years with the people ; and it may fairly be presumed that his latter eleven years of service there, by no means removed the "Ichabod" which was written therein. *The glory was departed!* *Wilson* says, "Monkwell Street meeting exhibits at present a melancholy contrast to its former prosperous state. Mr. Doolittle, who was a laborious and useful minister, and much esteemed for his faithful preaching, had no sooner opened its doors, than multitudes flocked to hear him ; and, at *his* death, he left a very numerous church and congregation. Mr. Wilcox, his successor, was a man of a like spirit ; and *he also* left the church at *his* death, in a flourishing

state. *Both these ministers were hearty Calvinists.* Dr. Lawrence, who followed next, was a highly respected minister, of Baxterian sentiments; but he also maintained a large and respectable audience to the day of *his* death. Dr. Fordyce, the next minister, by the *charms* of his *eloquence*, attracted for some years a numerous congregation, though of a different description; and, we have been told, that the celebrated David Garrick, the comedian, was frequently one of his auditors. But latterly, circumstances greatly operated to the decline of his congregation; *nor has it been at all revived by his successor, Dr. Lindsay.* At present, the number of *persons* greatly exceeds that of the *hearers*; who are *so few* that the ends of public worship seem scarcely answered by their meeting together.\* With the *falling off* of the congregation, there has been an equal *declension* from the *doctrines* taught by the *earlier pastors* of this society. For many years past those doctrines that are *peculiarly* styled *evangelical*, and were characteristic features in the ministry of a Doolittle, a Wilcox, and a Lawrence, have *ceased to resound from that pulpit*; and have given place to what is called—a more RATIONAL mode of preaching. Some years ago, Dr. Watts' Psalms and Hymns were discarded by this society; and, a selection better adapted to Anti-Trinitarian worship substituted in the room."—*W.*

THEOPHILUS LINDSEY, M.A., Unitarian. † In this vault reposes the Reverend Theophilus Lindsey, M.A., late of St. John's College, in the University of Cambridge, and

\* I was lately very greatly struck with the following remarks in an excellent volume, entitled, "Church History," by the Rev. Thomas Timpson:—"Socinians, or, as they call themselves, 'Unitarians,' we cannot acknowledge as forming any part of the Church of God; *because they reject the Christian doctrine of the Atonement, and most of the distinguishing peculiarities of the gospel.* Most sincerely, therefore, do we rejoice that their congregations *are rapidly declining in England.*"—It is only *just*, here to record, that *no* people at any time, have ever *so far fallen from high moral integrity*, in the misappropriation of *Trust Property*, contrary to the *known intentions* of the *donors*: for both the *Trustees* and the *Ministers* know, that the *design* of the pious dead, was the propagation of doctrines the *very contrary* to those of Socinian belief. These possessions, therefore, are *retained in violation* of every principle of religion, morality, or honour.—*Ed.*

some time vicar of Catterick, in Yorkshire ; having resigned his preferment in the church, for the sake of truth and a good conscience, he became the founder of the chapel in Essex Street. This venerable confessor ended his blameless and exemplary life, November 3rd, 1808, aged 86 years.

Tomb, E. and W. 11,—N. and S. 51.

Theophilus Lindsey was born June 20th, 1723, at Middlewich, in Cheshire. His name, *Theophilus*, he derived from the Earl of Huntingdon, in whose family his mother (who was distantly related to the Marlborough family), had resided for the space of twenty-one years. When very young, he was taken under the patronage of Lady Betty, and Lady Ann Hastings, who continued through life to behave to him with maternal kindness. By them he was sent to the Free Grammar School at Leeds ; upon leaving which, he entered as a student at St. John's College, Cambridge, where he took his degrees, and was elected a Fellow.

† In the twenty-third year of his age he was presented by Sir George Wheeler, a near relation of the Huntingdon family, with the chapel in Spital Square, Spitalfields, a peculiar in the diocese of London. Shortly afterwards he was taken into the family of the Duke of Somerset, as a chaplain and friend ; and in Mr. Lindsey he found all that he wished. About the year 1753, he was presented to the valuable living of Kirby Wisk, in Yorkshire ; from thence he removed to Piddletown, in Dorsetshire, on the presentation of his noble patron, Lord Huntingdon. Here he resided seven years ; and here it was that his scruples concerning clerical conformity first arose. The vicarage of Catterick, in Yorkshire, becoming vacant in 1763, Mr. Lindsey obtained permission to exchange for it his living in Dorsetshire. In this situation he remained ten years, respected and beloved by his parishioners ; and here he proposed quietly to have ended his days, seeking no higher preferment ; but *the revival of his difficulties* in regard to conformity, urged on by a dangerous sickness, which made him apprehensive of appearing in the presence of God, under the character of one who had prevaricated in the most solemn acts of worship, induced him to seize the earliest opportunity of relinquishing his station in the church. In the month of November, in the year 1773, he resigned his preferment into the hands of his diocesan, Dr. Markham, afterwards Archbishop of York.

Mr. Lindsey had no sooner relinquished his situation in the Establishment, than he began to feel the difficulties resulting from circumstances less affluent than those to which he had been accustomed. Many of his former friends also deserted him ; but, he speedily acquired new ones ; and a conscious integrity supported him amidst all his privations. Soon after this event, he removed to London ; and, encouraged by the assistance of several persons who were desirous of forming themselves into a society, upon principles that were avowedly what is called *Unitarian*, he was enabled first to *hire*, and afterwards to *purchase* the premises, on the site of which Essex Street Chapel in the Strand, now stands erected. He preached his first sermon at Essex House, April 17, 1774 ; and the new chapel was opened on the 29th March, 1778 ; "The design of its first founders and benefactors (says Mr. Lindsey), was, to celebrate and perpetuate the worship of the *One only God* of the universe." Of course by this unequivocal statement, was intended the *exclusion* of the *Son*, and blessed *Spirit*, from all adoration and worship ! O that solemn scripture, John iii. 36.

Mr. Lindsey officiated as pastor of this society about twenty years, during the last eight of which he was assisted by Dr. Disney ; but being at last incapacitated from preaching, on account of a disorder which affected his mouth, he, in July, 1793, resigned the pastoral office, and withdrew entirely from public service. After this he enjoyed a tolerable share of health, in till the spring of 1801 he experienced a slight paralytic affection on one side, which, in a short time disappeared. But, at the latter end of December, he suffered a severe stroke ; and, though from this attack he recovered surprisingly, yet from that time he gradually declined in bodily health, but remained free from pain, and his faculties unimpaired. He continued his *attendance* upon public worship with some intermissions, till November, 1807, when strength now rapidly declined, but no symptom of immediate danger appeared till the October following, when he was attacked with an oppression upon the brain. After keeping to his bed for a few days, he expired on the evening of Thursday, November 3rd, 1808, in the 86th year of his age, His remains were interred in Bunhill Fields, and his funeral sermon was preached by his successor Mr. T. Belsham,

at Essex Street, from Matt. xxv. 28, "*Well done thou good and faithful servant, enter thou into the joy of thy Lord.*"\*

Exactly twenty-one years afterwards, the remains of Mr. Belsham were placed in the same tomb.

It is not requisite to say more respecting this gentleman, for such he was in every sense of the word (his theological tenets excepted). The conduct he pursued in resigning his lucrative living in the Established Church, rather than violate his conscience, affords a rare instance of integrity well worthy the consideration and *practice* too, of very many clergymen *still* in that establishment. How they can subscribe articles which they do *not believe*, and yet reconcile their conduct with the genius of Christianity, which *requires truth in the inward parts*, must remain between God and their own souls; but, a dread day of awful reckoning is at hand! In the instance of the secession of Mr. Lindsey, his objections were avowedly and chiefly against the article on the *Trinity*, and those *doctrines* commonly known by the name of *Calvinism*. After he left the Church of England, he employed himself in writing and publishing several works, with a tendency to enforce his particular sentiments; in the propagation of which, he engaged with much zeal and perseverance. This led him into a close intimacy with Dr. Priestley, whose Creed harmonised with his own, and these two persons may be considered as the great patriarchs of the heresy of *modern Socinianism*.—*W.*

THEOPHILUS LOBB, *Presb.* Theophilus Lobb, M.D., F.R.S., of Haberdashers' Hall, died May 19, 1763, in the 85th year of his age.

The situation of the grave not known.

This valuable man, who combined the offices of a Christian Minister, with that of a physician, was born August 17th, 1678, in the City of London. His father, the Rev. Stephen Lobb, was pastor of the Independent congregation in Fetter Lane, as successor to the famous Dr. Thomas Goodwin there. In 1702, he settled as a Dissenting Minister in the town of Guildford; and, after a residence there of four years, he

\* Could Mr. Belsham *dream* that *any* master would applaud that servant, who had through life, done all in his power to degrade his character, and lower his dignity?—*Ed.*

removed to Shaftesbury, in Dorsetshire, where he continued about six years. From thence, in 1713, he went to Yeovil, in Somersetshire. His residence there was rendered memorable by the prosperity which attended his worldly circumstances, and the reputation which accrued to his practice as a physician. In the year 1722, Dr. Lobb quitted Yeovil and settled at Witham, in Essex; and, after continuing there ten years, he removed to London, having received a call from the congregation at Haberdashers' Hall. The people were then in a low state, and as Dr. Lobb's ministry did not tend to revive them, they resolved, in the year 1734, to dissolve their church-state; on which, Dr. Lobb joined the Independent Church, in New Court, Carey Street, under the pastoral care of the excellent Thomas Bradbury. The life of Dr. Lobb was prolonged to a good old age. He possessed a cheerful heart, and was often admiring the goodness of God towards him; he was never heard to murmur or complain. About a month before his death, he was remarkably low-spirited; upon which he remarked, "I know not what should be the reason of it: my good Master will not let his old servant want for any thing in *this* world, and, I have a well-grounded hope, through grace, of being happy in the *other*."—*W.*

JOHN LODER, *Ind.* † The body of the Rev. Mr. John Loder, Minister of the Gospel, who died 30th December, 1673.

The church books belonging to the Independent congregation in Silver Street, mention Mr. John Loder as pastor. His name stands immediately after that of the renowned Philip Nye. We have not met with any account of this person in print. He was ejected from the Lectureship of Bartholomew by the Bank of England, in 1662. Dr. Calamy gives him the character of "a valuable, worthy man." He survived Mr. Nye but little more than a twelvemonth. He was interred in Bunhill, where the above inscription, together with some Latin lines, were placed on his tomb stone, but it has long since been destroyed.—*W.*

THOMAS LLEWELYN, *Bapt.* † Thomas Llewelyn, L.L.D., died August 7th, 1783.

Tomb, E. and W. 49,—N. and S. 18.

Thomas Llewelyn was a native of the Principality, and

was born at a place called Penalltauaisaf, near Hengoed, in Glamorganshire, about the year 1725. He was a member of the church at Hengoed, in the time of Morgan Griffiths, and joined that church when he was about sixteen years of age. His remarkable seriousness soon attracted attention, so that the church felt it to be their duty to encourage him with a view to ministerial usefulness. Having spent some time at Trostnant, near Pontypool, where several young men designed for the ministry were sent to study, he removed to Bristol Academy, under the care of the Rev. Bernard Foskett. Having finished his time at Bristol, he came to London, and through the friendship and influence of Dr. Stennett and others, he was admitted a student in the Academy, then under the care of Drs. Walker, Marriott, and Jennings. He became an admirable scholar; perhaps, inferior to none among the whole body of English Dissenters. About the year 1747, he joined the Baptist Church, at Prescott Street, then under the care of the Rev. Samuel Wilson, and was by them called out to the work of the ministry. He never became the pastor of any church, but officiated very frequently for many years as an occasional preacher, in and about London. The editor can obtain no further particulars, of any importance, respecting this person. He was about 58 years of age at the time of his death.—*I.*

SAMUEL LYNDALL, *Ind.* † Rev. Samuel Lyndall, died 18th August, 1836, aged 75 years.

Head Stone. E. and W. 57,—N. and S. 7, 8.

JOHN MACGOWAN, *Bapt.* † Here lies John Macgowan, U. D. M. who at the hand of God merited nothing but final destruction, yet, through grace, was enabled to hope in a finished salvation. He died Nov. 25, 1780, aged 54 years.

“For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God.” Eph. ii. 8.

Head Stone, E. and W. 79,—N. and S. 33, 34.

John Macgowan was born in Edinburgh about the year 1726. But little information can be obtained respecting his early life. After receiving a common school education, he was placed out to the trade of a weaver. In early life he connected himself with the Wesleyan Methodists, and became a preacher among them. Embracing the Calvinistic

system, he joined the Independents, and at length the particular Baptists. For some years he was settled with the Baptist Church at Bridgenorth, in Shropshire. At length discouraged by the want of success, he was desirous of leaving; and this being known, led the Baptist Church at Devonshire Square, London, to give him an invitation; and his ministry being acceptable, he received an invitation to the pastoral office. He was received by them into communion, Dec. 15, 1766, and was set apart over the church, July 29, 1767; Drs. Gill and Stennett, and Mr. Wallin, and Mr. Burford, united in his Ordination. In this connection Mr. Macgowan continued nearly fifteen years, till he was removed by death, Nov. 25, 1780, in the fifty-fifth year of his age. Mr. Benjamin Wallin preached and published his funeral sermon, in which he speaks very highly of his deceased brother. It is founded on Zech. iii. 2: "*Is not this a brand plucked out of the fire?*" This text was chosen by Mr. Macgowan.

Mr. Reynolds, pastor of the Baptist Church at Cripplegate, has given us a vivid description of the blessed frame of his mind during his last illness. He says, "Mr. Macgowan was one of the most valuable Christian companions I ever had the honour of an intimacy with. He was the amiable christian, the sincere friend, and the faithful gospel minister. No one more sensibly felt the loss of him than myself. I frequently visited him, when he took occasion, as opportunity offered, of opening to me his whole heart.—At one time he was in great darkness of soul, and lamented exceedingly the withdrawals of God's presence. Two things, he said, had deeply exercised his thoughts. One was, how those heavy and complicated afflictions which God had seen fit to lay upon him, could work, so as to promote his real good; and the other, that God, his best friend, should keep at a distance from his soul, when the Lord knew how much his mind was distressed for the light of his countenance. 'O!' said he, turning to me and speaking with great earnestness, 'O my soul panteth for God, for the living God; his love-visits would cheer my soul, and make this heavy affliction sit light upon me. The presence of Jesus, my Redeemer, I cannot do without—I trust he will return to me soon—yea, I know he *will*, in his own time; for he knows how much I need the influence of his grace.'—In this



conversation he mentioned the depravity of his nature, and what a burden he found it :—‘My heart,’ said he, ‘is more and more vile—every day I have such humiliating views of heart-corruption, as weigh me down,—I wonder whether any of the Lord’s people see things in the same light I do.’ And then turning to *me*, he said, ‘And do *you* find it so, my brother?’ Upon my answering him in the affirmative, he replied, “*I am glad of that.*”

“The next time, which was the last of my conversing with him, I found him in a sweet and heavenly frame ; his very countenance indicated the serenity of his mind. On my entering the room he exclaimed, ‘O my dear brother, how rejoiced I am to see you!—sit down and hear the loving-kindness of my God. You see me as ill as I can be in this world, and as well as I can be whilst in the body. Methinks I have as much of heaven as I can hold!’—The tears of joy, like a river, flowed from his eyes ; and his inward pleasurable frame interrupted his speech for a time. He broke silence with saying—‘The work will soon be over—you see what *you* also must soon experience. But death, to *me*, has nothing terrific in it ;—I have not an anxious thought ;—the will of God, and *my* will are *one* ; ’tis all right, yet mysterious.—We are to part *here* ; but, *we shall meet again*!’—You cannot conceive the pleasure *I* feel in this reflection, viz., that I have not shunned to declare (according to *my* light and ability) the whole counsel of God ;—*I can DIE on the DOCTRINES which I have preached* ;—they are *true*,—I find them so.—*Go on* to preach the Gospel of Christ, and mind not what the world may say of you!’—All the while *I* sat silent ; and rising up to take my leave, fearing he would spend his strength too much, he immediately took me by the hand, and weeping over each other, we wished mutual blessings. Upon parting he said, ‘My dear brother farewell—I shall see you no more.’—Thus (continues Mr. Reynolds) I left my much esteemed friend and brother ; and the next news I heard of him was, that on the Saturday evening, his immortal spirit left the body, to go to the world of light and bliss, and keep an eternal Sabbath of rest, with God, angels and saints.”

Mr. Macgowan was well known in the world, and especially in the churches of the saints, both as a minister and an author. An ardent zeal for the Gospel of Christ, engaged all the powers of his mind. As a preacher, he was faithful,

judicious, and affectionate. His humility was very remarkable. He experienced great conflicts in the discharge of his ministerial office, on account of an habitual sense of his sins and corruptions, which frequently overwhelmed his mind, when he appeared in public. He was always highly spoken of, and held in great esteem by his brethren in the ministry.

His several publications are standing proofs of his great abilities, and singular talents. His "Death a Vision," is an invaluable treasure. The "Shaver, or Priestcraft defended," as laying open the evils of *Priestcraft* in our Universities; and his "Dialogues of Devils," as delineating the pride, the wiles, and the stratagems of depraved human nature; the anatomizing of these, in the way in which Macgowan has handled the dissecting knife, will, perhaps, never be surpassed. His "Socinianism brought to the Test; in a series of Letters to Dr. Priestley" is a performance which deserves close reading and deep thinking. Concerning his "Arian and Socinian Monitor," while it must be viewed as a tremendous representation of those dangerous systems, founded on human reasonings; still it is very questionable, whether it lies within the province of mortals to pass sentence, or attempt to draw back the veil by which those are hidden who are suffering the vengeance of eternal fire. Let us leave these things with the Lord. The judge of all the earth *must* do right. *That* great day is hastening when "We must ALL appear before the judgment-seat of Christ; that *every one* may receive the things done in his body, according to that *he* hath done, whether it be good or bad," 2 Cor. v. 10.

Mr. Macgowan was but young in the ministry when Dr. Gill died; and having lost in him a venerable friend, whom he loved exceedingly for the truth's sake, and from whom he had derived great spiritual advantage; the ardour of his mind led him to write some pathetic lines on his death. From these I select the following.

Those days were precious, when the lure of *truth*  
*Unmixed*, by thee proclaimed, our willing feet  
 Drew thither; and the genial dew of youth  
 Shed on our hearts, and made our joys complete.

But *now* thy pulpit's *dumb*; thy voice no more  
 From thence proclaims illustrious *truth divine*;  
 Better employed on yonder blissful shore;  
 And here to mourn in solitude, is *mine*.

Yot still methinks I hear the solemn sound  
*Of sovereign love*, as preached by thee of yore;  
 Of boundless heights and depths beyond profound,  
 Brimless, and bottomless, without a shore!

O the sweet theme! how has my heart been warm'd  
 With holy gratitude to hear *thee* tell  
 Of grace foreknowing, grace *selecting*; arm'd  
 At all events, to rescue *me* from hell!

—*I.—W.—and Ed.*

THOMAS MADDEN, *Calvinistic Methodist*, † The Rev. Thomas Madden, a preacher in Aldersgate Street, and Bartholomew Close, died October 1819, aged 67 years.

Head Stone, E. and W. 29,—N. and S. 50, 51.

We have no information concerning the early days of Mr. Madden. He became a minister under the patronage of Mr. Wills of Silver Street; and on the removal of Mr. William Braithwaite from Bartholomew Close, to Hatton Garden, Mr. Madden succeeded him. He preached there about twelve months, when he removed to a large room, which he fitted up for a chapel, with an organ, and having a prayer-reader, &c., where he was much followed. Towards the latter end of the year 1809, he removed to a new Meeting-house erected for him in Aldersgate-street; where the worship was conducted mostly on the plan of the Establishment; the Liturgy being read, and the people using instrumental music.—The Editor can obtain no further account.—*W.*

JOSEPH MAISTERS, *Bapt.* There is no trace of his place of burial in Bunhill Fields, but Wilson, Palmer, and Ivimey all state the fact.—Joseph Maisters was born at Kingsdown, near Ilchester, Nov. 13, 1640. He received his education at Magdalen College, Oxford, under the tuition of the celebrated Dr. Thomas Goodwin, and continued there about four years, till the restoration of Charles II., in 1660. The ceremonies which were then introduced into the University, and standing at that time for his degree of B.A., which was denied him purely for his nonconformity, caused him to quit, and follow his studies in private, preaching occasionally as he had opportunity. At length he settled with a society of Christians at Theobalds, in Hertfordshire, being ordained there, Oct. 30, 1667. He continued there about twenty-five years, and then accepted an invitation to

become the pastor of a Baptist Church, assembling in Joiners' Hall, London. As he was not willing to desert his little flock at Theobalds', it was agreed on his removal, that they should join the Church at Joiners' Hall, and he went down once a month to administer the Lord's Supper to them in the country. In this connection he continued to his death, which happened May 6, 1717, in the seventy-seventh year of his age. Among the members composing the Baptist Church at Joiners' Hall, were some distinguished persons, viz., Sir Gregory Page, Bart., and his lady Dame Mary Page, of whom some particulars will be given in the *Appendix* to this work.

Dr. Jeremiah Hunt who preached Mr. Maisters' funeral sermon, gives the following account of him.—“In early life he became the subject of religious impressions; and the force of his principles enabled him, at a critical period, to relinquish a station which promised considerable profit. He was a very plain, serious, and judicious preacher; in doctrinal sentiments a professed Calvinist. As a Christian he maintained an unblemished character; mild and gentle, temperate and humble, to a degree not commonly attained. A few months before his death, after he had faithfully served the Lord, in the work of the ministry, more than fifty years, he fell under a decay of nature, without any considerable sense of pain, or uneasiness of sickness. When I paid him a visit (says Dr. Hunt) three days before his decease, he appeared perfectly serene and calm. The hope he expressed of future happiness was that of the humble saint, owing his many imperfections, and having recourse to the merits and intercession of his dear Lord. When I was going to take my leave of him, he took me by the hand, and gave me a steady and piercing look, which had in it a mixture of concern:—‘I am so weak (says he) that I cannot now pray so well in my family.’ The good man thought it strange that the intercourse he had maintained with God in prayer so many years, should be at all interrupted, little thinking his kind Father was about so soon to turn his *prayer* into *praise*. The manner of his dying was such as literally agreed to the account scripture gives of the departure of real Christians, *falling asleep in Jesus*.”—*W. and I.*

JOHN MARTIN, *Bapt.* † Here are laid the remains of the Rev. John Martin, who, after having honourably filled the office of pastor over the church of Christ in Keppel Street for more than forty years, and being prevented by disease from continuing his labours for nearly six years, was removed from an earthly to an heavenly sabbath, on Lord's day, April 23rd, 1820, in the 80th year of his age.

Head Stone, E. and W. 95,—N. and S. 35, 36.

The name of John Martin, of Keppel Street, is still had in remembrance. He has given us an account of himself, from his birth to the close of the 56th year of his age, in a series of twenty-one Letters, written by him to a friend. In the first letter he says, "The writer of his own life has at least the *first* qualification of an historian, the knowledge of the truth. What is collected by *conjecture*, is easily modified by fancy or desire; but that which is *fully* known cannot be falsified, except with reluctance of understanding, or alarm of conscience;—of understanding, the lover of truth;—of conscience, the sentinel of virtue."

John Martin writes, "I was born at Spalding, in Lincolnshire, on Sunday evening, March 15th, 1741. My father was the son of a reputable farmer and grazier, at Loudham, in Nottinghamshire. In the year 1752 I was sent to a respectable boarding school, at Gosberton, a village about six miles from Spalding. While I was a child, I was active, sprightly, and vain; and by the natural bent of my temper, inquisitive, and strongly inclined to find out the *reason* of things. I had very early deep notions of my own depravity. Before I was fourteen, I was twice in danger of being drowned, and once was much alarmed by an earthquake; and thoughts of a future state, with many fears respecting it, made me uneasy. As my inquietude increased, my prayers (such as they were) multiplied, and my resolutions to reform my conduct, were, as I thought, very sincere." When almost 14 years of age, he was apprenticed to a Mr. Newark, at Stamford. He styles him, "an enterprising gentleman, he was a confectioner, china and glass man, mustard-maker, brick-maker, maltster, a considerable dealer in tiles, slates, freestone, and I know not what besides." While he was with Mr. Newark his *mother* died. "I hastened to see her, and found her in bed, languishing, yet quite sensible, and glad to see her favourite

son. She looked wishfully at me, gave me her hand, bestowed upon me her blessing and her best advice. Soon after this afflicting interview, she grew worse, and died. She was buried in Spalding Church-yard; nine of her daughters had been buried in the same place, and her tenth and only surviving daughter, was soon added to the goodly number. Of her three sons, then living, William, who was next to me, I buried at Nottingham, in the year 1768: but Thomas, her youngest son, I have not heard of for more than 20 years, so that in all probability, I am the only surviving child of the thirteen." Passing over much of a very interesting nature, I proceed to Mr. Martin's account of his first convictions.—"In the summer of 1757, I went with Mr. Wilkinson (my then master) to Skipton. Between Lincoln and Bawtry, the day proved extremely wet. We were compelled to stay all night for shelter at a little village called Clayworth. *This was an evening that must not be forgotten.* I found myself restless and indisposed. The landlady came into the little parlour where I sat alone, and said, 'You seem to want company. You and my son shall go to the Methodist Meeting. It will be rare sport for you.' I was surprised at her odd behaviour, and made her no answer. She then added, 'The Methodists are a queer sort of folk, but they won't hurt you.' My curiosity was excited, and I consented to her proposal. Her son, an illiterate weaver, was now called in, and by him I was conducted to the Methodist Meeting. It was held in a large room, in a common dwelling house, in which were about twenty or thirty people assembled. A grave looking man stood opposite to me, behind the back of an old chair, and in this strange situation, after singing and prayer, he took the following words for his text, "They shall ask the way to Zion, with their faces thitherward, &c., Jer. l. 5. Though I was very attentive to what the preacher said, yet I was not *impressed* with any of his remarks, till near the close of his sermon; when he addressed his hearers thus:—"Some (said he) instead of asking their way to *Zion*, with their faces thitherward; are asking, I fear, their way to *Hell*, with their faces set *thitherward*.' This unexpected turn, I thought *severe*; but he added so much to justify his opinion on this subject, that I concluded that what he had reported might be *true*, so that I began to be seriously alarmed at my *own* situation. The effects that immediately followed were these,—I was afraid of

living as I *had* done, and I resolved to reform my life; yet hoped there was no *need* for any *very great* change in my behaviour. In this dark state of mind, my former passions were still *somewhat* indulged, but, with this difference, that when my moral feelings were wounded, I feared that I was still asking my way to *hell*, with my face thitherward. After this I went to hear a Baptist minister, at Donnington, near Boston, whose name was Watts. His discourse, like that which I heard at Clayworth, was uninteresting to *me* till it was nearly finished; when Mr. Watts spake to this effect: "Sinner, thou thinkest, perhaps, that God will *compound* with thee for thine iniquities. I tell thee he will not. *No! he will have the uttermost farthing!*" How this alarming sentence as introduced, I did not observe; but the words appeared to *me*, as the handwriting upon the wall to Belshazzar; they were *terrible* to me. On returning home, I mused thus with myself, 'What! have I been asking my way to hell with y face thitherward, till I am plainly told, that *God will not compound with sinners*, but will have the *uttermost farthing!* O such tidings are tremendous! That I have *done* anything *fully to satisfy* divine justice, I dare not presume to assert; that I ever *shall* make full a compensation for the crimes I have committed, I dare not imagine; but, to hear what I have now heard, that *no payment in part will be accepted*, that God will not *compound* with sinners: *what shall I say?* Is this equitable? Is it not being unreasonably severe?' These partial and legal reasonings, produced in my mind hard thoughts of God; and I found, that he who is displeased with the Almighty, can neither *perform, will, nor think of* that which is acceptable in his sight."

The editor must here omit a great deal, which ought *not* to be omitted. "My case (says Mr. Martin) had for some time appeared to me to be a *lost case*. I concluded, that unless I could hear of a *remedy* which would allow me to suppose the *worst* of my condition, and permit me to hope for *complete deliverance*,—I could not be saved. Soon afterwards it pleased God to convince me, that HE had made HIM to be sin for *us*, who knew no sin; that they who believe might be made the righteousness of God in Jesus Christ."

Mr. Martin having at length been brought to believe in Christ, and to rest his all upon him for salvation; he, in the year 1763, was baptized and joined the Church of Christ, at Gamlingay, near Potton, in Bedfordshire; and was very

soon after called out by that church into the work of the ministry. In May, 1764, he removed from Spalding, to Whittlesea, and preached there and at Peterborough a few months, when he received an invitation to remove to the church at Kimbolton, to a people that had been many years under the pastoral care of Mr. Lewis Wayman. But as Mr. Martin could not conceal his sentiments respecting baptism, he continued with them only a short time. In May, 1765, he removed to Sheepshead, in Leicestershire, to succeed the Rev. William Christian, who had long been the pastor of the Baptist church in that village; and who died very suddenly, at a meeting of ministers, and while he was conversing with them on religious subjects. Mr. Isaac Woodman preached a funeral sermon on the occasion, from 2 Kings ii. 11, 12.

In August 1766 he was ordained pastor over the church at Sheepshead. Mr. Brown, of Kettering, gave him his Charge, from Acts xx. 28, and Mr. Hall, of Arnsby, preached to the church, from 1 Thess. iii. 8.—In this obscure situation Mr. Martin was found at Mr. Messer's death, who had been pastor of the church in Grafton Street, Soho, about nine years. Respecting his labours at Sheepshead, he says, "While I continued here, I met with many affecting changes. Among the *pleasing* circumstances in that situation were these,—our Meeting-house was considerably enlarged, the burying-ground was augmented, a freehold dwelling-house, with right of common in the fields were given me by a friend, near Leicester, many members were added to the Church, and the number of the congregation was considerably increased. But, on the other hand, while I was at Sheepshead, I buried my dear wife, (who died in 1765, aged only 29 years,) my brother William, my own father, and several of my *best* friends, to whose counsel and kindness I had been much indebted. These afflicting changes made Sheepshead unpleasant to me."—He paid a visit to the church in Grafton Street, in August, 1773, and subsequently accepted of an invitation from them for six months, on which he brought his family to London. A call was given him to undertake the Pastoral Office, in Feb. 1774, signed by 114 persons, and his Ordination over them took place on the 31st March, the same year. Mr. Abraham Booth gave the Charge, from Titus iii. 8, and Mr. Macgowan preached to the Church, from Eph. v. 15. This union was not long maintained.



A difference of opinion, on some subjects, between him and several of his people, led to warm and unhappy altercations; and on Oct. 29, 1776, a separation took place. About seventy members went away, and being allowed the sum of £300 by those who remained, they built a new meeting in the Adelphi. The separatists were soon divided among themselves, and unable to keep together; so that, says Mr. Martin, "I believe that not three persons out of the seventy-three who went from us, *now* (1797) meet together stately in any place of worship, if I except the few who have long since returned to us in peace."

In the year 1793, Mr. Thomas Cadby, a member of Mr. Martin's church, built a new meeting-house in Blandford Street, Manchester Square, which was opened by Mr. M., and some time afterwards, several members were dismissed from Grafton Street, who, with others, were settled in church fellowship. Dr. Jenkins, Mr. Booth, and Mr. Martin assisted at the service.

The meeting-house in Grafton Street being considered by many as uncomfortable and inconvenient, a new meeting-house was built in Keppel Street, Bedford Square, in the year 1795. The erection of this place of worship, as a noble act of individual liberality, deserves to be recorded. William Ashlin, Esq., one of the deacons of the church, made this liberal proposal at a church meeting; he said, "My friends, if you are still of opinion that a larger and better place of worship is wanting, I will undertake to build one of that description at my own expense. When the building is finished, I will say, *THERE IT IS*. Should it meet with your approbation, you may give me *just what you please*. None of our friends shall be pressed to subscribe a single guinea; but I am willing to accept whatever you may be disposed to subscribe. I have only to add, when I have done my best to give you satisfaction, if you then resolve to remove from *this* place to *that*, the new meeting shall be vested in trustees, chosen by yourselves, in such a manner as you and they shall approve."

The first stone of the new meeting was laid by Mrs. Ashlin, April 29th, 1794, and on June 28th, 1795, it was opened for public worship. The whole expense amounted to £3,475; towards this the church and congregation subscribed £1,700, the remainder being defrayed by Mr. Ashlin; who died Jan. 29, 1826, aged 76, and was buried in Bunhill Fields.

Tomb, E. and W. 125,—N. and S. 25, 26.

Mr. Martin brings his own written account of himself down to the year 1797, when he was 56 years of age, and had been pastor of the Keppel Street Church twenty-three years. His concluding remarks are of importance. "To be serious ; *our* works, whether they are wise or foolish, are in the hand of God. He can pardon our imperfections, and prosper our feeblest attempts to show forth his praise. His blessing does not depend on human merit, but, it is the efficient cause of all that is excellent in man. His providence is not under the control of any of his creatures ; for *they* are, without exception, subject to his dominion. 'By the grace of God I am what I am.' When a sound believer speaks of *himself*, of *himself* he cannot glory."

After Mr. Martin had laboured at Keppel Street, exactly forty years, he was, on Lord's day morning, April 17th, 1814, visited with a paralytic attack, by which the *pia mater* was ruptured ; or as that eminent surgeon, Thomas Chevalier, Esq. (Serjeant-Surgeon to George.III.), who was a member of Mr. Martin's church, scripturally defined it, "*The golden bowl was broken*," Eccles. xii. 9. From this period his intellect became rapidly impaired, and he declined into the most affecting imbecility of mind. It was an humbling scene, to behold a man of his strong mental powers reduced to a state of mere infancy. He could understand nothing that was said to him, unless it referred to some striking passage of scripture, and *then* it appeared very evident that he was leaning steadily on those glorious doctrines of sovereign grace and mercy, to the most unworthy who believe in Jesus, which he had always delighted to publish in his edifying ministry.

In the above trying state of prostration of mind, Mr. Martin continued from April 17th, 1814, to April 23rd, 1820, exactly six years ; when he entered into his rest, and into the full enjoyment of all the powers of his soul, to the praise and glory of that God, in whose service he had *actively* laboured more than fifty years. He was in the 80th year of his age. The members of the Church, with his numerous friends, followed him to his grave in Bunhill Fields, in fifty mourning coaches. Mr. Hutchings, of Unicorn Yard, delivered the oration on the occasion, and Dr. Waugh, of Wells Street, closed in prayer.

In one of his sermons, now before me, from Heb. iv. 9,

"*There remaineth therefore a rest for the people of God ;*" he quoted the following lines :—

O long expected day begin ;  
Dawn on these realms of woe and sin ;  
Fain would I leave this weary road,  
And sleep in death to *rest with God*.

Notwithstanding the eccentricity of Mr. Martin (which in regard to the principles of *dissent*, and of politics also, was very great), still he possessed real piety and sterling integrity ; and all who knew him intimately, will continue to feel great respect for his memory.

The Keppel Street church gave most kind and substantial *proof* of their regards, on his being laid aside, by "unanimously and affectionately requesting his acceptance of £100 per annum, during the remainder of his life, as a token of their esteem for him, and an expression of their gratitude for the many advantages they had derived from his long and faithful services." The church-letter to him accompanying the above resolution, and signed by the six deacons, and forty male members, is indeed a most noble letter in every point of view. It is with extreme reluctance, that this already lengthened memoir forbids its entire insertion. Just take a specimen :—"But, sir, the church will still have the honour to retain you as a member among them. They will always behold you with love and respect. In you, many will long recognise their *pastor*, their *father*, their *friend*, their *instructor* in early and mature life ; their conscientious and wise *reprover* in seasons of lukewarmness and decline ; their *counsellor* in difficulties and temptation ; and their *minister of comfort* in affliction and distress. For *you* the prayers of the whole church, are, and will be offered up continually to the Father of Mercies, that the richest consolations of his Holy Spirit may sustain your declining years ; and that you may at length finish your course with joy. And they confidently anticipate on your behalf, that when, through the grace and power of him (who is alone able to keep his people from falling), his saints shall be presented faultless before the presence of his glory with exceeding joy,—*you* will find among them many seals to your ministry ; and will be remembered with those who have turned many to righteousness, and who shall shine as the stars for ever and ever."—Mr. Martin published several

pamphlets, and some single sermons ; and after he was laid aside, two volumes of his sermons (fifty-two in number), were printed, as taken down in short hand by Mr. Thomas Palmer. These are faithful delineations of his general style of preaching ; they abound with singular and most striking turns of thought, and display his peculiar talents as a preacher of the gospel of Jesus Christ.—*Martin's Letters ; I. and Ed.*

It might be imagined from the following, which is extracted from a short-hand manuscript of a sermon which Mr. Martin delivered from 1 John ii. 14 ; that he had a presentiment of the humiliating state into which his *colossean* mind was afterwards reduced. He was literally brought into the circumstances he there so strikingly describes.—“ Perhaps it will be said, we grow old and weak ; our eyes are dim, and we can hardly read ; we are deaf, and can scarcely hear ; we are dull, and with great difficulty we can understand. No matter ! I enjoy myself, as far as I have any enjoyment on this subject ; with the language of the apostle (Phil iv. 13.), ‘ *I can do all things through Christ which strengtheneth me.*’ All things fit and proper for me to do ; suited to my state, condition, and trials. Lord ! there is no strength nor comfort in my heart, but through the medium of thy holy word and gospel ! I know that Eliphaz declared a very great truth when he said, ‘ *Doth not the excellency that is in man go away ? they die even without wisdom.*’ Job. iv. 21. And I am not terrified at it. Old age does not seem to *me*, as it does to some of my friends. I know that I am to depart ; but, I know that God is my strength. What if I cannot *preach* any more ? What if I cannot *write* any more ? Let somebody else preach ; let somebody else write. What if I cannot go to a place of worship ? Let others go that can ; that is all my concern. *I have had my day ; and a blessed day, I hope : and what have I to do when decrepitude and old age comes on ; and, I do not know my right hand from my left ? What of that ?* God knows them both, and will take care of *me*. He will make my bed in my sickness ; and I can *then*, when on a dying bed, and when I walk through the valley of the shadow of death, do all things fit for me *then* to do, “ *through Christ which strengtheneth me.*” Let me put on my *cap*, when I cannot put on my *wig* ; let me shake my *crutches*, when I cannot walk on my *legs*,—but, God is the strength of my heart, and my portion for ever !

It is nothing to *me*, when I cannot give a pertinent answer ; *I have run my race*. I wish all my *elder* friends would take it up in this pleasant way. Let them not grieve that they cannot act any longer ; but rather, bless God that they have been able to act *so long*. Never let them complain because *nature decays, and eternity approaches ; for then the utmost blessings of the Christian are nearer than they ever were before.*’

**WILLIAM MARNER**, *Gen. Bapt.* William Marner was Pastor or Elder of the General Baptist Church, at Duke Street, in the Park, Southwark, at the time of the Revolution in 1688. He died July 16, 1691, in the 55th year of his age, and was buried in Bunhill Fields.—*W.*

**NATHANIEL MATHER**, *Ind.* † Under this tomb is laid the Rev. Mr. NATHANIEL MATHER, the honour of both *Englands*. The county of Lancaster, in our *England*, gave him birth : and the *American England* trained him up in literature, and honoured him with the degree of Master of Arts : to which country, when he was very young, through the severity of the times, he fled with his father. Returning thence, he was unanimously chosen pastor of a church at *Dublin*, in Ireland ; whence being called by a Christian Society to this city, he here closed his life and pastorship. If you inquire his merits, take his character in a few words :—He had rich endowments of mind, was profoundly learned, had an exact judgment, and a most piercing understanding : in a word, nature and science enriched him with all her stores, and all were consecrated to the service of his God. He was well qualified for all the branches of his work. He faithfully preached the gospel of his blessed Redeemer, and adorned it with a most exemplary life. In him, benevolence, modesty, and patience, mingled their glories, and he was a most illustrious pattern of holiness. He was always equal and constant to himself ; a most pious Christian, a most tender husband, an able and laborious minister, and a faithful and vigilant pastor. In the exercise of his sacred office, he with an holy art concealed the man, that the Lord alone might be exalted : in fine, he was ennobled with every virtue, and was meritorious of the highest praise. But alas ! how severe the affliction, “he is gone.” But with a full sail of faith, he entered his port of glory, and began his everlasting triumph. He died, July 26, 1697, aged 67.

I expect that good Mr. Mather would not have expressed his *entire* approval of the above laudatory inscription on his grave stone. Let a man, in a sense be ever so excellent, he is nevertheless none other than a *poor sinner saved by sovereign grace alone*.! Caryl says, “*When men give much glory to men, 'tis hard for men to give the glory back again to God.*” However, I promised the public, in my *Preface*, to give the

inscriptions that *are* or *were* on the respective stones, verbatim ; and only add, that even the spot where this worthy man's remains are deposited, cannot now be pointed out.—*Ed.*

There have been few families in the Christian church that have contributed more essentially to serve its best interests, than that of the *Mathers*. The father of this family was the Rev. Richard Mather, an eminent Puritan divine, in Lancashire ; who, for the sake of a good conscience was compelled to leave his country. He removed to America in 1635, and laboured in the ministry at Dorchester, U. S., till his death, April 22, 1669, aged 73. He had four sons in the ministry. 1. Samuel Mather, who died October 29, 1671, aged 46. 2. *Nathaniel* Mather. 3. Eleazer Mather, died July 24, 1669, aged 32. And—4. Increase Mather, who was many years President of Harvard College, and pastor of a church at Boston, where he died August 23, 1723, at the great age of 84.

Nathaniel Mather, the second son of Richard Mather above-mentioned, was born in the county of Lancaster, March 30, 1630, and was removed with his father to America, when he was only five years old. In 1647, he became a graduate of Harvard College, but he finished his studies in England, where he also commenced preacher. His first preferment was the living of Harberton, in Devonshire. In 1656, he was presented by Oliver Cromwell with the vicarage of Barnstaple. At the Restoration, in 1660, he lost all his preferments ; and retiring to Holland, became pastor of the English congregation at Rotterdam. In 1671, he succeeded his brother *Samuel*, as pastor of a congregation at Dublin, where he continued several years. In 1688, Mr. Mather removed to England, to take the charge of a numerous congregation in Lime Street. He was also chosen one of the merchants' lecturers at Pinners' Hall. After a faithful discharge of the ministerial duties for forty-seven years, this worthy man was taken to his rest, July 26, 1697, aged 67. He sustained the attacks of corporeal pain, and a tiresome affliction, with invincible fortitude ; and, at length, in full assurance of faith, entered into his rest.—*P. and W.*

**PAUL MATY.** Rev. Paul Maty, died January, 1787. Grave not known.

**WILLIAM MAURICE, Ind.** † Rev. William Maurice, Pastor of the Congregational Church, in Fetter Lane, died March 31st, 1802, aged 39 years.

Head Stone, E. and W. 99, 100,—N. and S. 46, 47.

This respectable minister was born, December 23, 1762, at Chapeltown, near Sheffield. His first religious impressions were received under a sermon preached by the Rev. Thomas Grove, on an Easter Monday, from Isa. iii. 10, "*Say ye to the righteous, it shall be well with him, &c.*" He became an altered man, forsook his former evil ways and companions, and applied himself diligently to the study of the scriptures. Becoming a member of Mr. Grove's church, near Rotherham, it was not long before he felt a desire to proclaim the glad tidings of the gospel. His first invitation was to Haslingdon, where he continued only a few months; when receiving an unanimous call from the Church at Stockport, he was Ordained there to the Pastoral Office. Here he laboured five years, and then removed to Bolton. At this place he continued also about five years, during which time his labours were very successful; but strife springing up, occasioned his removal to London. He was set apart over the congregation in Fetter Lane, March 22, 1797. In this situation he finished his course, after a period of five years more; his ministry having been divided into three equally short stages.

Mr. Maurice's endowments as a Christian, and as a minister, were very extensive. His mind was capacious and energetic; his judgment was solid. His acceptance as a preacher, occasioned his being invited to share in several lectures, and his being employed in Ordinations, &c.

During the last two or three years of his life, his health visibly declined. His complaint issued in a consumption, and was attended with a variety of other disorders, all equally severe; but he was submissive to the will of God, and never uttered a single murmur. He frequently expressed his entire reliance on his God and Saviour; and his cordial resignation to the Divine will, was one of the best marks of a genuine faith. His experience led him from *self* to *Christ*. On the morning of the day in which he died, he said to his partner in life, "I am going; farewell, fare thee well." "Compose yourself (answered she) you will soon be in glory."—"I am a poor sinner," was his reply; and the last sentence he uttered intelligibly, his face beaming composure and

delight, was, "I am a poor sinner; sweet Jesus, come quickly!" He resigned his spirit, March 31, 1802, in the fortieth year of his age. Mr. Maurice was succeeded at Fetter Lane, by the excellent George Burder, from Coventry, concerning whom some account has been given.—*W.*

**SAMUEL MAY**, *Nonconf.* Mr. Samuel May, was of Wadham College, Oxford. He went from the University to live with Sir Charles Wolsley, at Isleworth; and was afterwards Chaplain to Sir W. Waller. Being led aside by the various temptations in the University, which he heartily lamented; in an after account of himself, which he drew up, there is the following remarkable passage: "O what a desperate adventure do tender parents run, by sending their beloved children into such a *pestilent* air; where so many heady, proud, ungovernable young men, live and associate, who, like small sticks laid together, kindle one another's lusts and corruptions, into a dreadful blaze!"—Was there cause for such a complaint *then*? Alas! there has not been less cause, *since*.

Mr. May preached his first sermon at High Wycombe, Bucks; but it does not appear that he was possessed of any living before the Act of Uniformity. However, when that took place he continued to preach occasionally, in and about London; and was a valuable man. He died, Dec. 13, 1694, aged 46, and was buried in Bunhill Fields.—*P.*

**THOMAS MEREDITH.** † In memory of Mr. Thomas Meredith, who was a faithful labourer in Christ's Vineyard. He departed this life, January 19th, 1755, in the 36th year of his age.

Head Stone, E. and W. 19,—N. and S. 27, 28.

**BENJAMIN MESSER**, *Bapt.* † Rev. Benjamin Messer, died 10th June, 1772, aged 45 years.

Head Stone, E. and W. 108,—N. and S. 27, 28.

Mr. Benjamin Messer, of whom we have no early account, became Pastor of the Church, at Lyme, Dorsetshire, in the year 1753, and removed to Grafton Street, London, Sept. 24, 1763, as assistant to Mr. William Anderson. This union promised much comfort at its commencement, but afterwards was productive of considerable uneasiness. It would seem that



their excellent *aged* Pastor, could not bear the superior popularity of the *young* minister ; nor, what he thought to be, a transfer of the affections of his old friends. The majority of the Church seem to have taken the part of the assistant ; so that Mr. Anderson and those who adhered to him left Grafton Street, and occupied the Meeting in Dudley Court, Denmark Street, Soho, where the good man soon after died of grief. The Editor will not pursue this subject ; the parties have long been removed from the imperfections of time, and have doubtless met where all is harmony, perfection and peace.

Mr. Messer, who was a worthy man, and useful minister, and continued Pastor of the Church till 1772, when he died. No further account of him can be obtained.—*I*.

JOHN HENRY MEYER. † Rev. John Henry Meyer, died Nov. 10th, 1796, aged 41 years.

Head Stone, E. and W. 125,—N. and S. 28.

The Meeting-house built in the Adelphi, by those persons who removed from Grafton Street, being sold to some Calvinistic Methodists, it was fitted up with an Organ and a Reading Desk ; and Mr. John Henry Meyer, and Mr. Thomas Harper, were invited to conduct the public worship, which they continued to do for a short time conjointly. Of Mr. Meyer we have no farther account.

HENRY MILES, D.D., *Presb.* † Rev. Henry Miles, D.D. died Feb. 1763.

Tomb, E. and W. 61,—N. and S. 69.

Henry Miles was a respectable Dissenting minister, at Tooting, in Surrey, and was chosen in 1737 to assist Dr. Chandler, one part of the day, at the Old Jewry. This service he relinquished after about six or seven years, and confined himself wholly to Tooting. He was a learned and ingenious man, of considerable abilities, and an eminent Christian. He was elected a fellow of the Royal Society. He lived greatly respected by some of the most considerable persons in his time, and died regretted, Feb. 10th, 1763, in the 65th year of his age.—*W*.

**ELI MITCHELL.** Rev. Eli Mitchell, died August, 1834, aged 52 years.

No Stone.—Grave, E. and W. 120,—N. and S. 34.

**THOMAS MITCHELL.** † Rev. Mr. Thomas Mitchell, minister of the gospel, died January 9th, 1720, aged 36 years.

Head Stone, E. and W. 45,—N. and S. 14.

**FRANCIS MOORE, Ind.** † Sacred to the memory of the Rev. Francis Moore, minister of Vauxhall Chapel, for 16 years, and one of the Secretaries of the Home Missionary Society, for 20 years, died March 22nd, 1839, aged 57.

Tomb, E. and W. 50, 51,—N. and S. 72.

The editor regrets that he can, at present, obtain no further account of this excellent person ; but hopes to procure it for the Appendix.

**JOSEPH MOORE.** † Sacred to the memory of the Rev. Joseph Moore, whose happy spirit took its flight to the realms of everlasting bliss, 30th September, 1807, aged 58 years.

Head Stone, E. and W. 22,—N. and S. 35.

**THOMAS MORELL, Ind.** † The Rev. Thomas Morell was Pastor of the Congregational Church, St. Neots, Hunts ; and afterwards theological tutor of Coward College, London. Highly distinguished in each situation, by the great principle of holy love, manifested in indefatigable exertions for the glory of Christ, and the salvation of souls. He was permitted to behold many fruits of his labours, he enjoyed perfect peace in protracted sufferings, "his mind being stayed upon his God," and then with joy departed to his eternal rest, Feb. 25th, 1840, in the 59th year of his age.

Head Stone, E. and W. 59,—N. and S. 77, 78.

**ROGER MORRICE.** † Here lieth the body of Mr. Roger Morrice, Master of Arts, and Chaplain to the late Hon. Denzill Lord Hollis, who departed this life, January 1701. Ætat 73.

Flat Stone, E. and W. 10,—N. and S. 9, 10.

THOMAS MORGAN, *Presb.* † Thomas Morgan, LL.D., Librarian at Red Cross Street, born 1752, died July, 1821, aged 68.

Tomb, E. and W. 65,—N. and S. 11.

Dr. Morgan was born at Laugharn, in Carmarthenshire, Dec. 26th, 1752, and was the only son of the Rev. Thomas Morgan, who was minister to a large congregation of Protestant Dissenters, at Henllan. This his son received his classical education principally at Batley School, afterwards at Leeds. In his sixteenth year he was entered a student in the College at Hoxton, where continued six years. On the resignation of the Rev. Mr. Moore, at Abingdon, Berks, Mr. Morgan was invited to succeed him in the pastoral office. On the death of Dr. Prior, the aged minister of the Presbyterian Chapel, in Great Alie Street, Goodman's Fields, Mr. Morgan was appointed to the vacant pulpit, which he filled with acceptance till the lease of that place was expired, and the congregation consequently dissolved. In the year 1804, he was appointed Librarian to Dr. Williams' Library, in Red Cross Street, Cripplegate; his acquaintance with works of general literature, and his knowledge of books, rendered him a fit person for such a situation, which he filled with fidelity, diligence, and punctuality, to the end of his days. In the year 1819 he was presented with the diploma of Doctor in the Civil Law, by the University of Aberdeen. His biographer states him to have been "*a man of liberal sentiments in religion, and a Protestant Dissenter upon principle.*" In his relations and character as a man and a member of society, he was distinguished for the love of order and peace, which he connected with independence of mind, and a high sense of honour and integrity." He died of a painful disease, which he bore with Christian fortitude and resignation, July 21, 1821, aged 68 years.

DAVID MUIR, *Ind.* † The Rev. David Muir, a faithful minister of Jesus Christ, and 40 years Pastor of the Church of Christ in Broad Street, Wapping; died Aug. 22nd, 1780, aged 72.

Head Stone, E. and W. 33,—N. and S. 22, 23.

**JAMES NAYLOR, *Ind.*** † James Naylor, minister of the gospel, died July 23, 1708, aged 29 years.

This young minister was the son of the Rev. Peter Naylor, who was ejected by the Act of Uniformity, from Houghton Chapel, in Lancashire. This son was for a short time assistant to Mr. Nesbitt, at Hare Court, Aldersgate Street. He died young, of a consumption, in 1708. The situation of his grave in Bunhill is not known.

**DANIEL NEAL, *Ind.*** † The Rev. Daniel Neal, M.A., Pastor of a congregation of Protestant Dissenters, in London, 36 years, and author of the histories of New England, and of the Puritans, as well as several smaller Tracts; who in both characters, as an historian and divine, gave such an unquestionable proof of his diligence, moderation, and prudence, as were honourable to himself and exemplary to others. He was born in London, Dec. 14, 1678, and died, April 4, 1743, in the 65th year of his age.

Tomb, E. and W. 54,—N. and S. 38.—The inscription is nearly obliterated.

This eminent divine, who, as an ecclesiastical historian, has obtained great celebrity, and whose name is particularly endeared to Protestant Dissenters, was born in London, on the 14th of December, 1678. Having lost his parents when very young, he was taken under the protection of a maternal uncle, who took care of his education, and discharged his trust with fidelity and affection. At about eight years of age, he was sent to the Merchant Tailors' School, to be instructed in classical learning, and continued there till he was head scholar. About the year 1696 he entered as a student in a Dissenting Academy, under the direction of the Rev. Thomas Rowe, an eminent tutor, who was deservedly in high repute. After spending three years with Mr. Rowe, he removed for further improvement to Holland, spending two years at the University of Utrecht, and one year at Leyden. In 1703 he returned to his native country. It was not long before his abilities attracted notice, and in 1704 he was chosen assistant to Dr. Singleton, at Loriners' Hall, and on the Doctor's death, in 1706, he succeeded him in the pastoral office. In connection with this Society, he continued for thirty-six years; and though on the commencement of his pastoral labours, the church was very small, yet in a few

years, the place of worship could not accommodate the increasing audience ; this obliged them to remove to a larger meeting-house, in Jewin Street ; and at this place Mr. Neal closed his ministerial labours.

Mr. Wilson in his account of Mr. Neal, occupies several pages in noticing his literary labours, which is far too long to be transcribed here. The first production of his pen, was given to the public in 1720, "The History of New England." In 1732 he sent into the world the first volume of his *great* work, "The History of the Puritans." The second volume was published in 1733, the third in 1736, and in 1738 he completed his design, by the publication of the fourth volume, which brought down the "History of Nonconformity to the Act of Toleration, in 1689." By this he spread his fame through the learned world, and secured to himself great and permanent reputation.

Mr. Neal was engaged in writing his "History" at an advanced period of life, and when his health had begun to decline ; and the close application which he gave in the prosecution of it, brought on him a lingering illness, from which he never recovered. Having been rendered entirely incapable of public service for some time, he, in November 1742, resigned his pastoral office. In all his sensible intervals during his last illness, he enjoyed an uncommon serenity of mind. At length, repeated paralytic attacks, gave the finishing blow to his enfeebled constitution, and he died at Bath, whither he had gone to try the efficacy of the waters, April 4, 1743, when he was in his 65th year.

Mr. Neal was a most decided Protestant Dissenter ; and and his doctrinal sentiments came nearest to those of Calvin ; which he judged to be most agreeable to scripture. The Bible alone was *his standard* for religious truth : and he was willing and desirous that all others should be at perfect liberty to take and follow it, as *their* own rule. Mr. Neal filled the relations of domestic life with integrity and honour ; and his loss occasioned a deep regret in the hearts of his family. In his public connexions, he was the prudent counsellor, the faithful steady friend.—*W.*

SAMUEL NEELY. † In memory of the Rev. Samuel Neely, of the Parish of Islington, who departed this life, October 19th, 1812, aged 55 years.

Head Stone, E and W. 28,—N. and S. 33.

**CHRISTOPHER NESS**, *Presb.* Christopher Ness, M.A., was the son of Thomas Ness, of North Cave, in Yorkshire. He was born Dec. 26, 1621, and educated under Dr. Lazarus Seaman. At sixteen years of age he was sent to St. John's College, Cambridge. Having spent seven years there, and the civil wars then breaking out, he retired into the country, and preached at Cliffe Chapel, under the inspection of his uncle *Bearcliffe*, an eminent divine, vicar of North Cave. From thence he received a call to Holderness, and after a few years to Beverley. Dr. Winter being elected Provost of Trinity College, Dublin, resigned his living of Cottenham, near Hull, to Mr. Ness; and the Lord was with him there in his work, so that he was instrumental in the conversion of many souls. After some years he was called to Leeds, and there also many had cause to bless God on his behalf, for the benefit their souls received under his ministry. From 1656 to 1660 he was lecturer to Mr. Stiles, and after his death to Dr. Lake (afterwards Bishop of Chichester) between whom there was much clashing of sentiment; as the doctor's settings up of free-will and creature-performances, in the morning, were as constantly refuted by Mr. Ness's lifting up of Christ, and preaching free-grace in the afternoon. On black Bartholomew day, 1662, Mr. Ness was ejected from the Establishment for Nonconformity. Upon the Five-mile Act taking place, he removed to Clayton; and when the times grew more favourable he had a house at Hunslet, near Leeds, and converted the great riding-house there into a place of worship, where he preached to a numerous auditory. For this offence he was four times excommunicated; and upon the last, there was issued out a writ *de excommunicatio capiendo*; to avoid which he removed to London, and there preached privately, for thirty years, to a congregation in Salisbury Court, Fleet Street. He died on Dec. 26, 1705, aged eighty-four years to a-day; having been upwards of sixty years in the ministry. He was buried in Bunhill, but the situation of his grave is not now known.

Mr. Ness wrote several books. His "History and Mystery of the Old and New Testament, four vols. folio, is very scarce. But one small work of his, will entitle him to high rank as a great and eminent Casuist,—“An Antidote against Arminianism.”—“This little book (says Ness) hath cost me, great study, many ardent prayers, and many

earnest wrestlings with God.”—The Editor of “Bunhill Memorials” purchased an old copy of it in the year 1810 ; [printed in 1700] it established *his* mind for ever, on the fundamental doctrines of the everlasting gospel. He revised and re-published it. Six large editions have been sold ; and doubtless hundreds, perhaps thousands of immortal souls, for years to come, will have cause to bless God for that compendium of Bible-truths.—*P.—W.—and Ed.*

JOHN NEWMAN, *Presb.* This worthy minister was a native of Oxfordshire, and born about the year 1676. At about nineteen years of age he came up to London, and preached a short time as assistant to Mr. Joseph Read, at a Meeting-house in Bloomsbury. Upon the death of the Rev. Richard Mayo, he was chosen assistant to the Rev. Nathaniel Taylor, at Salters’ Hall. Upon the death of Mr. Taylor, and the choice of Mr. Tong, to fill the pastoral office, Mr. Newman continued his assistant for some years, till at length he became united with him in the pastoral office about the year 1716.

Mr. Newman was a very popular preacher, and attracted a large congregation ; this procured him to be chosen into several lectures of repute. During the long period of forty-five years that he filled the pulpit at Salters’ Hall, he supported the ministerial character with reputation to himself, and usefulness to his people.

Mr. Newman’s removal from our world was not preceded by a tedious confinement, nor by any wasting sickness ; but his passage out of it was easy ; and he was dead before many of his friends heard so much as of his illness. The Lord’s day preceding his decease, he was in the pulpit, and in his usual health ; but a severe disease seizing him with great violence, carried him off in a few days, July 25, 1741, in the 65th year of his age. Dr. Doddridge who was his intimate friend, being at that time in London, delivered the address at his interment in Bunhill Fields.

Mr. Newman was a divine of considerable attainments ; he had an admirable method of reaching the conscience, and exposing the secret devices of the human heart. He was not without his fears, temptations, and hours of darkness ; but in the midst of them he displayed the eminent Christian. His concern for the truth and importance of the peculiar

and distinguishing doctrines, of our religion, excited the utmost grief, when he observed the gospel of the grace of God so much depreciated and despised. The doctrine of the Trinity he considered to be the basis and foundation of Christianity, and so interwoven with the several parts of it, as to render it a doctrine of the first importance: and considering himself as set for the defence of the same, he continued steadfast unto the end. In the celebrated Salters' Hall controversy on the Trinity, he took part with the *subscribing* ministers; herein following the example of his valuable colleague Mr. Tong.—*W.*

**SAMUEL NEWMAN, *Presb.*** Samuel Newman, son to the foregoing Mr. John Newman, was born in London, about the year 1707. His tender father carefully watched over his early years, and had very soon the pleasure of observing serious impressions fixed on his mind. His father intending him for the ministry, seeing it was the bent of his own inclinations, placed him under the care of the learned Mr. John Eames, and Dr. Thomas Ridgley, who directed his studies. He entered on his public work in the year 1727, and in the following year he became assistant to his father at Salters' Hall. He continued in this situation with credit to himself, and acceptance to the people, for about seven years, when he was removed by death, May 31, 1735, in the twenty-ninth year of his age. Thus early was the church deprived of the labours of this promising young minister. He highly valued, and diligently searched the Holy Scriptures, and was zealous for the weighty and important truths of the gospel. He was a Protestant Dissenter upon the firmest principles, and had the cause of Nonconformity much at heart. The nature of his distemper was such as to preclude his expressing the state of his mind; but *this* he had done prior to his illness, when it was evident that he had got above the fear of death; and had learned to talk of dying with pleasure, as the way to a glorious immortality. The exact spot of the interment in Bunhill Fields, of this worthy father and son, cannot now be pointed out.—*W.*

**THOMAS NEWMAN, *Presb.*** † Rev. Thomas Newman, minister at Carter Lane, Doctors' Commons, departed to the unseen world, Dec. 6th, 1758, in the 67th year of his age.

Head Stone, E. and W. 7,—N. and S. 27. *Obliterated.*



Thomas Newman was born in the year 1692. It does not appear that he was any way related to the Newman's of Salters' Hall. Mr. Newman was called in early life to labour stately in that part of the vineyard where he finished his course. He entered upon his services at Carter Lane, Doctors' Commons, as assistant to Dr. Wright, in 1718, and on the death of the Doctor, in 1746, he became pastor, and there he continued to the end of his days, having just completed the long ministerial labours of forty years. About a year after his settlement, the Salters' Hall controversy began to make a noise in the religious world, and Mr. Newman took part with the *non*-subscribing ministers. In 1749 he was chosen into the Merchants' Lecture, at Salters' Hall, in the room of Dr. Grosvenor, who had resigned. Mr. Newman possessed a constitution naturally tender; but, it was commonly remarked by many of his hearers, that he usually left his bodily disorders at the foot of the pulpit, and re-assumed them when he retired. In his last illness he had divine support, and was an example of faith and patience. Under extreme bodily pain he longed for his dismissal. At one time when inclined to doze, he said, "I hope it will be falling asleep at last. But how thou pleasest, O my God; only honour me with faith and patience." A safe departure he never doubted; an easy and peaceful one he often prayed for, and his prayer was heard. His family he once more called to accompany him to the throne of Grace, when he committed himself and them to his heavenly Father. His voice at length failing, he, with a cheerful countenance, but cold trembling lips, took leave of his dear relatives, and quietly went to his rest, December 6, 1758, aged 67.—*W.*

ISAAC NICHOLSON, *Calvinistic Methodist*. † Here rests from his labours, the Rev. Isaac Nicholson, formerly tutor of the Countess of Huntingdon's College, at Cheshunt, Herts, and afterwards minister of Mulberry Garden Chapel, Pell Street, St. George's in the East, London, who exchanged mortality for everlasting life, June 29th, 1807, in his 47th year. "*Christ is all and in all.*" Col. iii. 11.

Head Stone, E. and W. 20, 21,—N. and S. 18.

Isaac Nicholson was born in the parish of Netherwasdale, Cumberland, January 5, 1761. Being designed for the church, he was sent to the public Grammar School at St. Bees' Head,

near Whitehaven. He had a great thirst for learning, and his ardour for study undermined an excellent constitution. He studied, winter and summer, till two o'clock in the morning; an imprudence which he afterwards regretted. He was ordained in deacon's orders, at Chester, September, 1783, and then chosen by the parishioners to the perpetual curacy of Woodale-head, in Cumberland. He became a zealous preacher, though his zeal "was not according to knowledge." In this obscure village there was scarcely any society, except a respectable family of Baptists, who treated him with much civility and affection. *He admired their company, but, he greatly disliked their religious tenets.* The female part of the family frequently, and most commendably, took occasion to insist on the necessity of *vital* religion, and *salvation by grace alone*. This he strenuously opposed; but was often astonished at their ready acquaintance with the word of God. Ashamed of his ignorance, he began to read the Bible attentively, in order that he might be able to *confute* them; but for no other purpose. One day, when warmly engaged in debate, one of the ladies, with uplifted hands, implored the Holy Spirit to enlighten his mind, and dispose him to preach the truths which he *now* opposed. *Her prayer was heard*:—divine light beamed upon his mind; and, from that period, he opposed no more; but began earnestly to seek the Lord by prayer, and the study of the holy scriptures.

Mr. Nicholson had been excessively attached to dancing and card-playing; and in breaking off these he suffered a great conflict. He made many vows against them, but was still overcome by the power of temptation. Yet an old puritanic saying, which he met with in a magazine, forcibly impressed his mind: "That *praying* will make a man leave off *sinning*; or, *sinning* will make him leave off *praying*." "Well, then, (said he) I will pray against my sins as long as I have breath to do it." The Lord heard him, and delivered him. He was gradually led into "the truth as it is in Jesus," chiefly by perusing Mr. Hervey's *Theron and Aspacio*; and Dr. Owen on Justification. These works contributed to the establishment of his soul as to the ground of a sinner's acceptance with God.

In the year 1784, Mr. Nicholson was appointed to the

curacy of Coddington ; where he laboured for eight years, with great advantage to his flock ; although he also here suffered much persecution on account of the doctrines he preached ; and especially so from an irreligious gentleman of influence in the neighbourhood, who used every exertion to injure Mr. Nicholson. Opposed and distressed, he retired to his study, and after prayer to God for assistance and direction, he was greatly encouraged by those words, which met his eye on opening the Bible : “ *Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.*” 2 Tim. iv. 5. He rose from his knees, determined by God’s grace, to preach the gospel in opposition to all the emissaries of darkness, and, to leave *himself* in the hands of Jesus. On his application to the Bishop for Priest’s Orders, his lordship stated that *three* charges had been brought against him : the *first*, that he preached justification without works. He acknowledged that he *did* preach justification without works, as the *meritorious* cause ; but, at the same time, he preached that *good works* were the necessary *fruits* of faith in the righteousness of Christ. The *second* charge was, that he was *irregular*, in preaching where he ought not. To this he pleaded, not guilty ; having never, at that time, preached out of his own parish. The *third* charge, exhibited against him was, his associating with the *Methodists*, meaning Mr. Wesley’s people. This, he denied, not having *then*, any acquaintance with either the Arminian or Calvinistic denominations. Previous to his interview with the Bishop, a clergyman, of some *note*, had also written to his lordship, complaining of Mr. Nicholson’s *heinous abomination of Methodism*, and requesting his dismissal. The prelate, unwilling to banish the worthy curate from his diocese, instead of giving implicit credit to the clergyman’s report, paid a visit to a gentleman in the neighbourhood with a view to make inquiry ; and on learning that the gentleman’s gardener attended Mr. N.’s ministry, his lordship took a walk into the gardens, and on finding the good man, soon led the conversation to the point for which it was secretly begun. He asked him particularly of the *doctrine* Mr. N. preached, and of the *character* he sustained ; and receiving from him a judicious and satisfactory answer, the worthy prelate afforded Mr. N. his countenance and protection. This

anecdote places Mr. Nicholson's integrity, the Bishop's candour, and the gardener's piety, in an equally interesting light.

Mr. Nicholson now persevered in his laborious ministrations. He rebuked with all authority, preached the gospel faithfully, and attentively ministered to the distressed and afflicted : so that great numbers attended his ministry, who came from all directions, and many from a considerable distance.

After some time his mind became uneasy on the subject of his conformity ; having some weighty scruples of conscience on the discipline and service of the Church of England ; more especially on indiscriminate communion, the baptismal and burial services, &c. After much distressing anxiety, and persevering prayer for direction, he at length concluded it was his duty to leave the establishment ; yet all outward circumstances conspired to urge his continuance at his beloved Coddington. Though flattered by his prospects, and though his removal was strongly opposed by his friends, yet his burdened conscience could not be happy in his situation ; and he has frequently said, "It was one of the severest trials of my life ; but, if all the world had forsaken me, I dared not to have staid there."

The event proved, however, that while God was preparing his mind for a removal, he was also preparing a place to receive him, for which he was eminently qualified. At this juncture, a tutor being wanted for Lady Huntingdon's College, at Cheshunt, which had been removed from Trevecca to that place, the trustees gave him an invitation to the office ; which, after consideration and prayer, he accepted, in obedience, as he said, to the voice of God in his providence. He came to Cheshunt, and entered on his appointment as president and tutor, July 14, 1792. The College was opened by prayer and preaching, on the 24th of August following. His preaching soon attracted a great number of hearers ; the chapel was well attended and frequent additions were made to the church.

In January, 1793, Mr. N. was also invited to become the pastor of a congregation at Chase-side, Enfield ; which he accepted ; and here several persons were called to the knowledge of the truth under his ministry. Early in the year 1801, after preaching, one evening at Camden Chapel,

and having to walk to a friend's house, at a distance caught a severe cold, which brought on, as the spring advanced, a long and painful illness, and was accompanied with severe domestic trials. Mrs. N. caught a cold by her attention to *him*, and this ended in a consumption, which terminated in her death, in November of that year. This event, added to the loss of his father, and a sister-in-law, much shattered his nervous frame, and threatened its dissolution; but a voyage to Newcastle, in the spring of 1802, afforded him a short relief. He was married to his second wife in the autumn, but relapsed into his former state before the year closed. For several months his bodily weakness and mental depression so overpowered his *judgment*, that he viewed himself as *dying every minute*; and he was so overwhelmed in darkness, that he even despaired of salvation. He has often taken leave of a friend, by saying, "Farewell my friend; it is impossible I can live till morning, and, *dying in this state I cannot be saved.*" Such is the effect of mere nervous debility! and no system of truth, nor any means of grace, however consolatory, affords relief. In January, 1803, he was (in consequence) under the painful necessity of resigning his office of tutor; and, soon after, his pastoral charge at Enfield. Thus freed from the engagements of those two important stations, which he filled with so much credit, he set out with Mrs. N. for his native place; and thence to the borders of Scotland. While on a visit at Gatehouse, a pleasing circumstance occurred, which proved that the Lord was still with him:—A lady who had been long in a backsliding state, and who for six months before she met with Mr. N. had endured the most dreadful horrors of conscience, was restored to hope and liberty, under a sermon he delivered from those memorable words, "This man receiveth sinners." Thus his own affliction, in *this*, and in many subsequent instances, proved a blessing to many of the distressed people of God.

This journey was of much service in re-establishing his health, and he returned to the metropolis, to resume his delightful employ of preaching the gospel.—In January, 1804, he accepted an unanimous call to the pastoral office, from the congregation assembling in the Mulberry Gardens, Pell Street. Brought out of the furnace, he now saw a wide sphere of usefulness opening before him, into which he

he readily entered, and faithfully delivered his Master's message. Here he laboured with unabated ardour, and growing usefulness for three years and a half. During this period, one hundred and forty members were added to the church; a great proportion of whom, were called by grace under his ministry. Success still accompanied his labours, till the approaching termination of his mortal course.

On the morning of June 21, 1807, he preached in Pell Street, from Rev. i. 4, 5, with so much energy and unction, that some of the hearers observed, "He seemed to be ripening apace for glory." In the evening he preached at Stratford, from Hosea vi. 3, where it pleased the Lord to visit him with the affliction which ended in his dissolution. During his illness, he was never once heard to drop a murmuring word, though he scarcely enjoyed one hour's uninterrupted sleep; and his affection for his people, and the cause of Christ, were *very* observable as his end drew nigh.

On the Lord's day evening previous to his death, he said to two of his deacons, "I am very happy! I have enjoyed some great views of Christ; and, if I *should* come out again, I shall have no reason to speak of him in *lower* strains than I have ever done!" He was not conscious of his danger, nor that the time of his departure was at hand, till the Monday morning, the day of his death; yet, *this was a day of triumph to his soul*. Being now aware of his situation, it seemed to inspire him with fresh vigour: and the whole of his conversation was delivered with an energy but little inferior to his pulpit exercises!

Lifting up his hand, and feeling it cold and clammy, he asked Mrs. N. the *cause*; but recollecting himself, he said, "I am *in death*, but, death is not *in me*!" And he then exclaimed, with peculiar animation, "O death, where is thy sting?" &c. Speaking of the glories of Christ, he said, "I will testify of the love of Christ and of his glories, before you all; and I hope *soon* to do it before ten thousand times ten thousand more!" Mr. Bennet, of Birmingham, coming to see him, and inquiring of him, whether the Lord Jesus was precious—Mr. N. replied, "O yes, he is all in all! He is all my hope, and all my salvation! God forbid that I should have any other hope!" On taking a little wine, he said, "Let us, in the wine, commemorate the sufferings and death of our dear Lord." It being observed to him, that,

he would *shortly* drink it new in the kingdom above: he added, "Yes; and there will be no going out there, for ever, for ever; that's the mercy!" About two hours before his departure, a friend asked him how he felt his mind;—he answered, "Joyous, Joyous!—Jesus is with me!" His friend then said, "In *his* presence is *fulness* of joy." Mr. N. subjoined with a pleasure beaming in his countenance, and an energy never to be forgotten, "And at his right hand there are pleasures for evermore—for evermore! Eternity, eternity!" These were the last words he was heard to utter; and thus he *triumphantly fell asleep in the arms of his glorious Redeemer*, June 29th, 1807, in the 47th year of his age.

In sentiment Mr. Nicholson was a most decided Calvinist; the doctrines of the gospel he maintained firmly, in close connection with holy practice: boldly did he level his *pulpit-artillery* against all ungodliness. And what he preached, he exemplified, by "adorning the doctrine of God our Saviour in all things." As a preacher, he was popular; and very animated in his address. In him were combined the *two* great ministerial qualifications—the Son of Thunder, to sinners; and, the Son of Consolation to mourners in Zion.—*Evangelical Register*.

WILLIAM NICOL, D.D., *Scots. Presb.* † The Rev. William Nicol, D.D., for nearly 25 years minister of the Scots Church, in Swallow Street, highly esteemed for his exemplary piety and the faithful discharge of all his ministerial duties, died Feb. 9th, 1821, in the 60th year of his age.

Head Stone, E. and W. 14,—N. and S. 54, 55.

Dr. W. Nicol was born in the parish of Robertson, in the upper ward of Lanarkshire, in the year 1761. He had the advantage of descending from pious parents; his father was one of the elders of the parish. Dr. N. was early awakened to a sense of the importance of religion. In early youth, his anxious desire was to be engaged in the work of the ministry. He received the rudiments of his education at the parish school of his native parish. From thence, he was sent to prepare for the University, to the Grammar School of Hamilton. After residing at this latter place for some time, he went to the College of Glasgow, where he was distinguished for close application to his

studies, and for his decided piety. When he had completed the course required by the Church of Scotland from candidates for the holy ministry, he was licensed by the Presbytery of Hamilton. Soon after receiving license he was chosen assistant to the Rev. Mr. Gillies, of the Laigh Church, Paisley; who, in consequence of protracted ill health, was unable for the duties of the parish. Upon the decease of this gentleman, who was cut off in early life, Mr. Nicol received an invitation to act as assistant to the Rev. Dr. Adam, of the Middle Church, Greenock, who from the infirmities of age, was, in a great measure, laid aside. In both of these places Dr. N. gained the affection of the people, for the manner in which he discharged his duties. But it was in the large and populous city of Glasgow that he exercised his ministry with great acceptance and success. The pious and venerable Dr. Gillies, minister of the College Church, had discharged the pastoral office there for between forty and fifty years: he required assistance, and Mr. Nicol being a man of similar sentiments and conduct with himself, was fixed upon to divide the burthen with that holy man, and to aid him in the discharge of his pastoral duties. The greatest affection subsided between the minister of the parish and Mr. Nicol. Indeed, his ministrations were eminently blessed, especially among the young. Dr. Gillies had arrived at a good old age, and the time approached when he must die; during the doctor's last illness, his young assistant attended his dying couch with the greatest assiduity, and his principles were confirmed, by witnessing the support they afforded to his dying friend. Approaching the venerable servant of God, he asked him, "What kind of a master have you found Christ?" To which the dying saint replied, "I have found him a good, and I have found him a faithful master;" and embraced the opportunity to encourage his young friend to go on faithfully in his work; assuring him, that his master would never leave nor forsake him.

Upon the death of Dr. Gillies, the ministerial duties of Mr. Nicol ceased at the College Church; to the great grief of many hundreds, who exerted themselves to the utmost of their power, to get him appointed to the vacant charge. But the magistrates of the city had another person in view.



The aged pastor of the Scots Church, Swallow Street, London, was looking out for a colleague ; Mr. Nicol was requested to officiate for a short time, and the congregation were so pleased with his services, that a call was made out to, and accepted by Mr. N. to become joint-pastor of the church. And for the space of 25 years he enforced the great, important, and consoling doctrines of Christianity with the utmost fidelity. He had a peculiar felicity in explaining the truths of the gospel, so far as to reach the understanding of his hearers. There was a great savour in his ministry, because he felt the comfort and sweetness of those truths upon his own heart and soul ; they consequently made a great impression on his hearers, coming as they did from the heart. He believed, and therefore he spake. But his labours were not confined to the pulpit : "He taught publicly, and from house to house ; testifying repentance toward God, and faith toward our Lord Jesus Christ." What he inculcated on his hearers, he reduced to practice in his exemplary life, walk, and conversation ; preaching, as it were, a continued sermon. Humility and modesty formed a distinguishing part of his character. His conversation was always pleasant, but never trifling. The kindness and affection he manifested to those in any kind of distress whether of body or mind, was such as cannot well be expressed. In prayer he was peculiarly solemn, and affectionate, and the language most appropriate to the circumstances of the varied cases. He was indefatigable in visiting the sick and dying ; nor were his visits confined to those of his own congregation, he was often requested to attend the death-beds of those who had heard him preach in the various places of worship in London, and who remembered the words which he spake. In him all those societies which have for their object the propagating the gospel, found a sincere friend and strenuous advocate. The London Missionary Society, the Bible Society, the London Society for promoting Christianity among the Jews, the Society for propagating Christian Knowledge in the Isles and Islands of Scotland, found in him a steady friend. He was for many years a director of the London Missionary Society, and preached one of the sermons at the eleventh General Meeting of the Society, in May, 1805.

Dr. Nicol was, for many years, chaplain to the Corporation of the Scottish Hospital ; and one of the original founders of the Widows' Fund ; a society formed for the benefit of the Widows and Orphans of Protestant Ministers, resident in Great Britain, called the Protestant Union. He usually for many years preached three times a day in Swallow Street ; and during the week, he frequently officiated at Weekly Lectures, at Fetter Lane, Zion Chapel, &c., and often travelled to great distances to promote the interest of those societies with which he was connected. In the year 1809, the University of Aberdeen conferred on him the degree of Doctor in Divinity.

His health at length began to give way ; and for three or four years previous to his death, he was reluctantly compelled to give up attendance on public meetings ; still his heart was in his blessed Master's work. A severe chronic disease, brought on by over exertion, confined him for many months to his room. He saw death approach ; but he was no king of terrors to him ; the sting was taken away. Fully aware that his removal was nigh at hand, he freely conversed with the elders of his congregation about a suitable successor ; one who should tread in his footsteps, and nourish the seed he had sown ; and he advised them to get one who would visit the people in their sickness and afflictions ; one of *decided piety* ; rather than a *mere dazzling preacher*. As his latter end approached, no murmuring or repining ever escaped from his lips ; he was completely resigned to the will of his Father in heaven.

"If," said he, "it should please the Almighty to restore me, I would preach the same doctrines, and inculcate the same truths, that I have been accustomed to do—but only with greater fervour and more zeal. These truths *now* are all my comfort and support. And what could give such courage in this trying hour?" To a minister who came to visit him ; he said, "Were it not for that blessed doctrine of the *atonement*, I should sink, I should be undone." This particularly administered consolation to his mind ; for when he could scarcely articulate to another, he lifted up his hands and eyes, and exclaimed,—*Atonement, atonement !* Those who waited upon him in his last illness, often heard him ejaculate,—Jesus, blessed Jesus. "Thanks be unto God for his unspeakable gift." Within a few days of his death

he sent this message to his church : "Tell them my faith is firmly fixed on the doctrines I have preached ; that I derive all my consolation from them ; and that my sun is going down without a cloud." His end was peace. Before he was known to be absent from the body, he was present with the Lord. "Blessed are the dead which die in the Lord, they rest from their labours."

Dr. Nicol died on the 9th of February, 1821, at his house, No. 12, Hans Place, Sloane Street, in the 60th year of his age, having officiated for twenty-five years as minister of the Scots Church, Swallow Street.

The burial took place in Bunhill Fields, on the 16th of the same month. His remains being followed thither by the greater part of his congregation. An immense concourse of people assembled on the occasion, to pay the last mark of respect to departed worth. He was a man well known and greatly beloved. The Rev. Mr. Smith, of Camberwell, spoke at the grave ; the Rev. Mr. Crombie offered up a suitable prayer ; the Rev. Mr. Blyth, of Woolwich, preached the funeral sermon at Swallow Street, to a crowded auditory from Rev. xiv. 13 ; and Dr. Manuel, of London Wall, improved the event in the afternoon.

Dr. Nicol married Miss Susanah Cumming, daughter of John Cumming, of Port Glasgow, who survived her husband about seventeen years. He left one son and three daughters. His son is the Rev. James Nicol, Minister of Leslie, in the county of Fife.—N.B. The editor's best acknowledgments are due to this gentleman, for drawing up, at request, so interesting a memoir of his late excellent father. "*Whose faith follow.*" Heb. xiii. 7.

WILLIAM OATES, *Ind.* † The Rev. William Oates, 55 years minister of the gospel, who died May 1, 1823, in the 75th year of his age. "Blessed are the dead that die in the Lord."

Head Stone, E. and W. 61,—N. and S. 47, 48.

Concerning this worthy aged minister, scarcely any particulars can be obtained. He appears to have been an educated man, and much esteemed by all who knew him. He was considered to be Calvinistic in his views of divine truth ; and in the early part of his ministry popular. Many years ago he assisted the late Rev. Mr. Willis, at Islington ; and

not being a settled Pastor over any church, he occupied the Meeting-House in Little Alie Street, on Lord's day evenings, and also on Tuesday evenings, for about thirty-four years, where he was made very useful, so that many that had received a blessing through his instrumentality, joined the baptist church in that place, under the pastoral care of Mr. William Shenston, and they proved some of the brightest ornaments belonging to that community.—Doubtless his end was *peace*.

**EZEKIAL OFFGOOD.** † The Rev. Ezekial Offgood, died 24th December, 1800, aged 72 years.

Head Stone, E. and W. 122,—N. and 42, 43.

**JOSHUA OLDFIELD, D.D., Presb.** † Here lyeth the body of the Rev. Joshua Oldfield, [obliterated after the name,] died Nov. 8th, 1729, aged 73 years.

Head Stone, E. and W. 53,—N. and S. 54.

This eminent divine was born about the year 1656, at Carsington, in Derbyshire, where his father, Mr. John Oldfield, was at that time minister, and from whence he was afterwards ejected for Nonconformity. His mother was the sister of Mr. Porter another ejected minister, of distinguished worth in Nottinghamshire. It pleased God to impress his mind early with serious religion. He first studied under Mr. Reyner, of Lincoln, and afterwards removed to Christ's College, Cambridge, in the latter years of those truly learned and excellent persons Drs. More and Cudworth, at that time reckoned the great oracles of the university: but when the time arrived for taking his degree, he chose to quit the university, being dissatisfied with the required subscriptions. A church-living of £200 per annum, was offered him by Paul Foley, Esq., Speaker of the House of Commons, with an earnest invitation to conformity; but he made up his mind to continue with the Nonconformists. His first stated employment in the ministry was as assistant to Mr. Turner, at Leather Lane. After this he was pastor of a congregation at Tooting, in Surrey. He then removed to Oxford, and from thence to Coventry, where he was joint-pastor over a large congregation, with the excellent Mr. Tong. Upon the death of Mr. Kentish, he accepted an invitation to succeed him at Maid Lane, Southwark. There for many

years he preached constantly twice a day, and there he finished his ministerial course. In 1709, Mr. Oldfield received from the university of Edinburgh (at the same time with Dr. Williams and Dr. Calamy) a diploma creating him Doctor of Divinity. During the disputes at the Salters' Hall Synod, in 1719, he divided with the *non*-subscribing ministers, and presided at all *their* assemblies. In the latter years of his life he met with uncommon trials and exercises, which made a deep impression upon his mind. His last sickness was but short, and his end was peaceful. With an undisturbed peace of mind, he said, "Nature must submit, but, all is well, all is easy within." He died November 8th, 1729, aged 73 years.

Dr. Oldfield was a person of superior talents and endowments. His judgment in the controversies of religion in his day, was *moderate*. He shewed great zeal in the important cause of civil and religious liberty. In private life, he was a man of strict integrity, of great meekness and humility, and of a calm unassuming temper. He was hardly ever known, through the course of a long life, to speak an unkind word of any one; he was remembered with great affection by those who knew him best.—*W.*

**WILLIAM ORME, *Ind.*** † William Orme, late minister of the gospel to the Congregational Church, at Camberwell, Surrey, and Foreign Secretary to the London Missionary Society, born at Falkirk, 3rd of February, 1787; died at Camberwell, 8th of May, 1830.

Tomb, E. and W. 62,—N. and S. 69.

William Orme, the date of whose birth and death is recorded above, was a most highly-esteemed minister; but his sun went down at noon. He was born in the town of Falkirk, on Feb. 3, 1787. When little more than three months old, his parents removed to Edinburgh. When at school he made considerable progress in the ordinary branches of English education, and the first principles of Latin. He evinced the greatest mental anxiety when he entered on any new branch of study, or commenced the reading of a new book, and his ardour was unremitting till he had mastered its difficulties. Any money he could obtain was laid out in books, among which was Haweis' Commentary on the Bible, with plates; for the numbers of which he saved many a sixpence, and;

(to use his own language) "greedily devoured them as soon as procured." His youthful days, however, were mostly spent in vanity. He had no experimental acquaintance with vital godliness. His mind was *naturally* susceptible of strong impressions, and, when once excited, could scarcely rest till the object in view was obtained. He always felt the existence of this *constitutional ardour*, though many things afterwards tended to control and subdue it.

In the month of October, 1803, he lost his father. Having few companions, and possessing no great love of company, he was in the habit of spending the Lord's days by taking long solitary walks into the country, or by the sea side, indulging in gloomy reflections on the past, or in dismal forebodings of future sorrow. On the *evenings* of such days, he frequently dropped into the Tabernacle, at the head of Leith Walk, partly to pass away the time, and partly to indulge a sinful curiosity: but, there the Lord met with him, and to the instrumentality of the ministers of that place, he was indebted for his first serious impressions, and his earliest views of the Gospel of Christ. In the month of October, 1805, in his nineteenth year, he bade a final adieu to secular pursuits, and joined Mr. Haldane's class of students. The period of his academical studies was little more than a year; when he left Edinburgh, and arrived at Perth on the 11th of March, 1807, and preached three times the following Lord's day, having just completed his 20th year. In this sphere of pastoral labour he continued seventeen years, when in 1824, he accepted an invitation to succeed the Rev. J. B. Innes, at Camberwell. In this important station he laboured about six years; when in the midst of usefulness and honourable service, and in the meridian of his day, he was called home to his reward, in the forty-fourth year of his age. Such a dispensation of Divine providence, is, to us inexplicable. It is the prerogative of the Great Head of the Church, to raise up his own instruments, fit them to accomplish great and important objects, and *then* to lay them aside at his pleasure! Thus he teaches us, that it is "not by might, nor by power, but by his Spirit," that the cause of *Truth* is preserved, and the designs of sovereign mercy accomplished. The sensation produced by Mr. Orme's death was most powerful; especially as the affecting circumstance transpired just before the services of the Annual

Meeting of the London Missionary Society, of which he was the Foreign Secretary. We need to be often reminded that even "*in the garden there is a sepulchre*;" and that the attractions of the Cross, the glories of immortality, and the ineffable value of the gospel, are never more precious than when we stand *within the shadows of the grave*!—The interment of Mr. Orme took place on Monday, May 17th, 1830, at Bunhill Fields. The deacons, and a large number of the members of the bereaved church; the ministers of the congregational body, with ministers of other denominations, the Treasurer, the surviving Secretary, and Directors of the London Missionary Society, followed his remains to the "house appointed for all living." Dr. Winter delivered the Address, and Dr. Morison closed the solemnities of this affecting service with solemn prayer. The funeral sermon was preached at Camberwell, by the Rev. Joseph Fletcher, from Col. iii. 11, "*Christ is all and in all*;" these being the last words which he heard from the lips of his dying friend, a few days before his death.—*Cong. Mag.*

JOHN OWEN, D. D., *Ind.* + Johannes Owen, S. T. P. Agro Oxoniensi Oriundus; patre insigni Theologo Theologas ipse Insignior; et seculi hujus Insignissimis annumerandus: Communibus Humaniorum Literarum Suppetiis, mensurarum Communi, Instructus; omnibus, quasi bene Ordinata Ancillarum Serie, ab illo jussis suae Famulari Theologiae: Theologiae Polemical, Practical, et quam vocant Casuum (harum enim Omnium, quae magis sua habenda erat, ambiguntur) in illa, Viribus plusquam Herculeis, serpentibus tribus, Arminio; Socino, Cano; Venenosa, Strinxit Guttura: in ista suo prior, ad verbi Amussim, Expertus Peetore Universam Sp. Scti Œconomian Aliis tradidit: et missis Caeteris, Coluit ipse, Sensitque. Beatum quam scripsit, cum Deo Communionem: in terris Viator comprehensori in coelis proximus: in Causum Theologia, Singulis Oraculi instar habitus; quibus Opus erat, et copia, Consulendi: Scriba ad Regnum Coelorum usquequoque institutus; multis privatos infra Parietes, à Suggesto Pluribus, a Prelo omnibus, ad eundem scopum collineantibus, pura Doctrinae Evangelicae Lampas Praeluxit; et sensim, non sine aliorum, suoque sensu, sic praelucendo Perfiit, assiduis Infirmis Obsiti, morbis Creberrimis Impetiti. Durisque Laboribus potissimum

Attriti, Corporis (fabricae, donec ita Quassatae, Spectabilia)  
Ruinas, Deo ultra Fruendi Cupida, Deseruit; Die à Ternenis  
Protestatibus, Plurimis facto Fatali; illi à Coelesti Numine,  
felici reddito; mensis Scilicet Augusti xxiv<sup>o</sup>. Anno à Partu  
Virgineo. M.DC.LXXXIII<sup>o</sup>. Aetat. LXVII<sup>o</sup>.

Translation.—John Owen, D.D., born in the County of Oxford; the son of an eminent minister, himself more eminent and worthy to be enrolled among the first divines of the age. Furnished with human literature in all its kinds, and in all its degrees; he called forth all his knowledge, in an orderly train, to serve the interests of religion, and minister in the Sanctuary of his God. In divinity, practice, polemic, and casuistical, he excelled others, and was in all equal to himself. The Arminian, Socinian, and Popish errors, those Hydras, whose contaminated breath and deadly poison infested the Church, he, with more than Herculean labour, repulsed, vanquished, and destroyed. The whole economy of redeeming grace, revealed and applied by the Holy Spirit, he deeply investigated and communicated to others, having first felt its divine energy, according to its draught in the Holy Scriptures, transfused into his own bosom. Superior to all terrene pursuits, he constantly cherished, and largely experienced, that blissful communion with Deity, he so admirably describes in his writings. While on the road to heaven, his elevated mind almost comprehended its full glories and joys. When he was consulted on cases of conscience, his resolutions contained the wisdom of an Oracle. He was a scribe every way instructed in the mysteries of the kingdom of God. In his conversation he held up to *many*, in his public discourses to *more*, and in his publications from the press to *all* who were set out for the celestial Zion, the effulgent lamp of evangelical Truth, to guide their steps to immortal glory. While he was thus diffusing his divine light; with his own inward sensations, and the observations of his afflicted friends, his earthly tabernacle gradually decayed; till at length his deeply-sanctified soul, longing for the fruition of its God, quitted the body. In younger age, a most comely and majestic form; but, in the latter stages of life, depressed by constant infirmities, emaciated by frequent diseases, and (above all) crushed under the weight of intense and unremitting studies, it became an incommodious mansion for the vigorous exertion



of the spirit in the service of its God.—He left the world on a day dreadful to the church by the cruelties of men; but blissful to himself by the plaudits of his God, August 24th, 1683, aged 67.

Tomb. E. and W. 17, 18,—N. and S. 20. The tomb is entire, the four letters comprising the name can just be traced, but the Latin inscription is entirely obliterated.

Dr. John Owen has been denominated "the prince of Divines." He derived his pedigree from Lewis Owen, Esq., of Kwn, near Dollegelle, who was lineally descended from a son of Kewelyn ap Gwrgan, prince of Glamorgan and Lord of Cardiff, the last family of the five regal tribes of Wales.—Henry Owen, the father of our divine, was the youngest of fifteen children, who having passed through his academical studies at Oxford, was chosen Vicar of *Stadham*, in that county; and his extraordinary zeal in the cause of Reformation, caused him to be reckoned a *strict puritan*. He died in a good old age, leaving several children, *John* being the second son.

John Owen was born at *Stadham*, in the year 1616. At twelve years of age he was admitted a student in Queen's College, Oxford. There he pursued his studies with incredible diligence, allowing himself for several years, not above four hours sleep in a night. However, his whole aim at that time (as he himself afterwards confessed) was to raise himself to some *eminence* in church or state; to either of which he was then indifferent. His father having a large family, could not afford him any considerable maintenance at the University, but he was liberally supplied by an uncle, a gentleman of good estate in Wales, who having no children of his own, designed to have made him his heir. In 1635, being only nineteen years of age, he proceeded Master of Arts; and continued in the College about two years longer.

About this time Dr. *Laud*, Archbishop of Canterbury, and Chancellor of Oxford, having imposed several *superstitious rites* on the University, under pain of expulsion, they were resisted by Mr. Owen; who having received some impressions of a religious nature, was inspired with a zeal for the *purity* of divine worship, and a reformation in the church. He was not able to digest those impositions; which reduced him to very great straits. It was his *worldly interest* to

comply, but his conscience would not permit him. The Doctor has written many pieces in defence of his Nonconformity; but those who desire to see the *hinge* of the controversy, in a few words, may find it in his sublime Treatise on "*Communion with God*."\*

\* As the Editor expects that but few readers can obtain a sight of this most blessed Treatise, he transcribes for them the "*hinge of the controversy*" above alluded to.—"Believers will receive nothing, practice nothing, own nothing, in God's worship, but what is of *his appointment*. They know that from the foundation of the world, he never *did* allow, nor ever *will*, that in any thing, *the will of the creatures should be the measure of his honour, or the principle of his worship*, either as to matter or manner. It was a true sense that one gave of the second commandment;—"Non imago, non simulacrum prohibetur; sed, non facies tibi;" that is,—it is a making to ourselves, an *inventing*, a *finding out* ways of worship, or means of honouring God, *not by HIM appointed*, that is so severely forbidden.—Believers know what entertainment all *will-worship* finds with God. He saith, "In vain do you worship me, teaching for *doctrines* the commandments of men;" Matt. xv. 9. I shall take leave to say what is *upon my heart*, and, what the Lord assisting, I shall willingly endeavour to *make good against all the world*; namely, that *that principle*, that the CHURCH hath power to institute or appoint any thing or ceremony belonging to the worship of God, either as to *matter or manner*, beyond the orderly observance of such circumstances as necessarily attend such ordinances as Christ himself has instituted, lies at the bottom of all the horrible superstition and idolatry, of all the confusion, blood, persecution, and wars, that have for so long a season spread themselves over the face of the Christian world. The *will* and *fancies* of men under the name of the *authority* of "*THE CHURCH*," (a *chimera* that none knew what it was, nor wherein the power did consist, nor in whom *reside*) these are *imposed on men*, as the *ways and worship of God*.—To what end?—That Jesus Christ might be deposed from the sole privilege and power of *law-making* in his church. That the true *Husband* might be thrust aside, and Adulterers of his *Spouse* embraced. That *task-masters* might be appointed in and over Christ's church. That a ceremonious, pompous, outward-shew-worship, drawn from *pagan, judæical, and anti-christian* observations, might be introduced; concerning which there is not one word, tittle, or iota, in the *whole book of God*.—Those who hold "*Communion with God*," should be careful that they admit of nothing, practice nothing, in the *worship of God*, but what they have *his warrant* for. Unless it comes in his name, with "*Thus saith the Lord Jesus*," they should not *hear even an angel from heaven*!"

Reader! I well know that the above extract is far too long for a work of this kind; but the portentous signs of the present time imperatively oblige me to insert it.—Ed.

This change of his judgment soon discovered itself; and his friends immediately forsook him, as one infected with *Puritanism*. He was become so much the object of resentment to the *Laudensian* party, that he was forced to leave the University. It was about this time that he became exercised with many perplexing thoughts concerning his *spiritual state*; which, with his outward troubles, threw him into a deep melancholy; and it was near five years before he attained to a settled peace; when it pleased God (as he himself owned) "to bring forth judgment unto victory." Matt. xii. 20.

At the commencement of the civil wars, he espoused the cause of the parliament; which was so strongly resented by his uncle, a zealous royalist, that he withdrew his favour, and settled his estate upon another person, and died without leaving him anything. Thus all his aspiring thoughts, to be considerable in *Church or State*, as they then stood, were dashed at once. But he often owned, to the glory of infinite wisdom and goodness, that, "he saw God had made use of his *ambition* to qualify him for future service, in another manner than what his own natural inclinations had proposed.

Mr. Owen coming up to London took lodgings in Charterhouse Yard. One Lord's day, going to Aldermanbury Church, with a view to hear Dr. Calamy, it happened that a stranger preached, taking for his text, Matt. viii. 26, *Why are ye so fearful, O ye of little faith!*" And the Lord so ordered it, that, the minister raised and answered those very objections which Mr. Owen had repeatedly made in his own mind. God did so bless this sermon to him, that his doubts were removed, his conscience quieted, and a foundation laid for that spiritual peace and comfort which he enjoyed as long as he lived. Who the stranger was, or where he came from, Mr. Owen could never learn, notwithstanding the most diligent enquiry.

Mr. Owen's bodily health, as well as *mental peace*, being restored, he applied himself to write his "*Display of Arminianism*," which appeared in 1642, and met with great acceptance from the public. It is indeed a noble work. This book recommending him to the committee for ejecting scandalous ministers, they presented him to the living of Fordham, in Essex; where he continued about a year and a half; when the people at Coggeshall, earnestly invited him

to be their minister. There he preached to a more numerous, as well as judicious congregation, with great success; having seldom fewer than two thousand hearers.

Hitherto Mr. Owen had followed the *Presbyterian* model of church-government; but, upon further enquiry, he became convinced that the *Congregational* plan was most agreeable to the New Testament. At Coggeshall he formed a church upon congregational principles, which continued in a flourishing condition, under a succession of pastors, for many years.

But so great a man could not be long concealed. In 1646 he was sent for to preach before the Parliament. The editor of "*Bunhill Memorials*" has an octavo volume of those sermons; [printed in 1720] one of them comprises sixty pages; rather a long discourse for the Honourable the House of Commons to listen to on a *Fast day*. Another, containing fifty-four pages, was preached also before the same honourable gentry. It would seem that Mr. Owen was in high favour with Oliver Cromwell, so that he was eventually called to preside over the University of Oxford. He was settled in the Deanery of Christ Church in that University, by order of the House of Commons, March 18, 1651. On Sept. 26, 1653, he was chosen Vice-Chancellor, and Dec. 23, following, he was diplomated Doctor of Divinity. The honourable trust committed to him, he managed with singular prudence for the space of five years; taking care to restrain the vicious, to encourage the pious, and to prefer men of learning and industry: so that under his administration, the whole body of the University was reduced into good order, and furnished with a number of excellent scholars, as well as persons of distinguished piety. Notwithstanding his engagements as Vice-Chancellor, Dr. Owen still redeemed his time for his studies; preached every other Lord's day at St. Mary's, and often at Stadham, as well as other places, and employed himself in writing many excellent books.\* His labours as a minister, and a writer, were incredible.

Dr. Owen continued Vice-Chancellor of the University of Oxford till 1657, when he gave place to Dr. Conant. In 1659, after the death of Oliver Cromwell, he was cast out of his Deanery, and succeeded by Dr. Reynolds. The changes

\* Wilson's catalogue of Dr. Owen's works, comprises two closely printed pages in his *History of Dissenting Churches*.

in the government that rapidly followed, are well known to every reader of English history. At the accession of Charles II., Dr. Owen was not in possession of any preferment in the Established Church, but he had collected a congregation at *Stadham*, where he continued to preach till persecution forced him from place to place, and he at length settled in London. Upon the death of the Rev. Joseph Caryl, in 1673, Dr. Owen was invited to succeed him in the charge of a very numerous congregation in Leadenhall Street, of which several persons of quality were stated members. It is not surprising that a life so actively employed, should decline under the weight of growing infirmities. His hard studies, and indefatigable labours in preaching and writing, brought upon him the stone, a distemper common to the studious. This, together with an asthma, made great inroads upon his constitution, frequently laid him aside from public work, and often confined him to his chamber. He resided for some time at Kensington, and from thence removed to a house of his own, at Ealing, where he finished his course. He employed the evening of his day in composing his excellent work, entitled, "The Glorious Mystery of the Person of Christ, God and Man;" in which he breathes the devotion of a soul that was daily expecting to enter upon the heavenly world. It is indeed a precious volume upon a glorious subject. Upon the morning of the day in which he died, Mr. Thomas Payne, an eminent tutor, and Dissenting Minister at Saffron Walden, who was entrusted by the Doctor with the publication of this treatise, came in to see him, and said, "Doctor I have just been putting your book, 'On the Glory of Christ,' to the press." To which Dr. Owen answered, "I am glad to hear that it is put to the press;" and then lifting up both his hands and eyes, as in a kind of rapture, he said, "But Oh ! brother Payne, *the long-looked-for day is come at last*, in which I shall see *that glory* in another manner than I have ever done, or was capable of doing in this world." In a letter dictated by him to Charles Fleetwood, Esq., only two days before his death, he says, "I am going to *him* whom my soul has loved, or rather, *who has loved ME with an everlasting love*; which is the whole ground of *all* my consolation ! The passage home is very irksome and wearisome, through strong pains. I am leaving the ship of the church in a storm ; but, the great *Pilot* is in it, and at the helm ; so that the loss of

*a poor under-rower* will be inconsiderable. Pray, and hope, and wait patiently; do not despond; the promise stands invincible, that 'he will never leave us nor forsake us.' In this holy and heavenly frame, he departed to the world of glory on the anniversary of Black Bartholomew day, August 24, 1683, in the sixty-seventh year of his age. His remains were removed from Ealing to Bunhill Fields, Sept. 4th; his funeral being attended by sixty-seven carriages belonging to noblemen and gentlemen of his acquaintance, besides many mourning coaches, and gentlemen on horseback.

Wilson has well drawn the excellent character of Dr. Owen, but it is too long for insertion.—“He was one of the brightest ornaments of the University over which he presided. A perfect master of the languages. His numerous writings afford convincing proof of his abilities as a *divine*. And, it ought to be mentioned to his honour, that Dr. Owen seems to have been one of the first of our countrymen who entertained *just* and *liberal* notions of the *right of private judgment*, and of *unfettered toleration*: and these sentiments he was honest enough to avow, when he was himself at the summit of preferment!” “God gave him very transcendent abilities; a boundless enlargement of heart; and an insatiable desire to serve Christ and his church; at length the *Master* called him to enter into his rest for ever!”

Mostly extracted from his life printed in 1720, and also from *W*.

THANKFUL OWEN, *Ind.* † Sanctos cum Goodwino cineris charissimus ille commisit THANKFUL OWEN, S.T.B. Elapsa vix horula post absolutum proloquium ad magnum illud Goodwini in Epist. ad Ephes. opus, cæcus Editionem curravit, eadem quâ vixerat Œquanimittate absque ullo, præterquam cordis ad Christum, suspicio, animam expiravit, Die April 1, Sal. MDCLXXXI, ætatis LXIII.

Translation. Thankful Owen, S.T.B. Here mingles his sacred dust with that of Goodwin; to whom in life he was most dear. He scarce survived an hour the finishing of a *Preface* which he had been writing to that great work of Goodwin on the Epistle to the Ephesians, the publication of which had fallen to his care. Dying with the same calmness with which he had lived, without a groan, save of the heart to Christ, on the 1st of April 1681, in the 63rd year of his age.

A low Tomb [Dr. Goodwin's] E. and W. 35,—N. and S. 910.

Inscription obliterated.

Thankful Owen, the son of Philip Owen, was born in the year 1619, at Taplow, in Buckinghamshire. While a youth, as he was swimming near Oxford, he had a remarkable preservation from drowning. In 1635, he was placed at Exeter College, Oxford, under a puritanical tutor; and having proceeded Bachelor of Arts, he was in 1642 elected Fellow of Lincoln College. Uniting with the Independents, he became a preacher in their private congregations. He was chosen Proctor of the University in 1650; and upon the removal of Cheynell, in the same year, President of St. John's College. Upon the Restoration in 1660, he was forced to resign his Presidentship; when he retired to London, where he continued to preach privately. He was much respected, and never repented of his nonconformity. Upon Dr. Goodwin's death, he was chosen to succeed him in his congregation; but he died suddenly at his house in Hatton Garden, about a fortnight afterwards, on April 1, 1681, aged 62. He was buried, as above stated, in the same vault with Dr. Goodwin.—*W.*

ANTHONY PALMER, *Bapt.* Mr. Anthony Palmer, M.A., was born in Worcestershire. He was educated in Oxford, and some time Fellow of Baliol College. The rich rectory of Bourton, on the water, becoming vacant, Mr. Palmer was presented to in October, 1649, and resigned his fellowship. From this living he was cast out by force, by some of the neighbouring *gentry*, before the Act of Uniformity was framed; and became pastor of the Baptist Church in that place. It is not said at what time he came to London; but it is probable he was driven from Bourton by the rage of persecution. He preached for some time at Pinners' Hall, and was succeeded there by Mr. George Fownes, in 1678. Mr. Palmer was a man of good ministerial abilities, and held in high esteem by his people. One of strong parts; enterprising and undaunted, in the prosecution of what he thought to be his duty. At length, after passing through much "evil and good report," he departed in peace, Jan. 26th, 1678, in the 60th year of his age, and was buried in Bunhill Fields, but the place of his interment there is not now known.—*I.*

**JOHN KENNETT PARKER, *Ind.*** † In this grave is deposited all that was mortal, of the Rev. John Kennett Parker. He was called early by divine grace, and in the full vigour of life and capacity for business. He cheerfully dedicated the one, and relinquished the advantages of the other, that he might devote himself to the work of the ministry. He was pastor of the Independent church at Barking, in Essex, thirteen years, and was suddenly called from his work to his reward of grace, March 25th, 1818, in the 62nd year of his age.

Head Stone, E. and W. 118,—N. and S. 41.

**MAURICE PHILLIPS.** † Sacred to the memory of the Rev. Maurice Phillips, of Harpenden, Herts, who died Jan. 7th, 1822, aged 55 years.

Head Stone, E. and W. 13,—N. and S. 18.

**SAMUEL PHILIPPS.** † Here resteth in hope of a blessed resurrection, the body of the late Rev. Mr. Samuel Philipps, who was a faithful minister of the gospel of Christ upwards of forty years. Departed this life, May 10th, 1773, aged 73. Rev. xiv. 13.

Head Stone, E. and W. 65,—N. and S. 25.

**EDWARD PICKARD, *Presb.*** † The Rev. Edward Pickard, minister of the Presbyterian congregation of Dissenters, in Carter Lane, near St. Paul's. He filled that important station with distinguished fidelity, usefulness, and acceptance, during a period of more than thirty years; was greatly beloved and esteemed through life, and died sincerely, lamented, February 10th, 1773, in the 64th year of his age.

Head Stone, E. and W. 35,—N. and S. 49.

The parents of Edward Pickard were persons of exemplary seriousness, residing at Alcester, in Warwickshire, where he was born Dec. 3rd, 1714. His inclinations leading him to the ministry, he was sent to Stratford-upon-Avon, where he commenced a course of academical studies under the tuition of the Rev. John Fleming; but he finished them in London, under the learned Mr. John Eames. Upon Mr. Fleming's removal from Stratford, Mr. Pickard was chosen as his successor, by the congregation of Dissenters in



that place. He afterwards accepted an invitation from a congregation in Court Yard, Long Lane, Bermondsey; and continued in this connection till the latter end of the year 1746, when he removed to Carter Lane, as assistant to Mr. Newman; upon whose decease, he was chosen pastor, in January, 1759.

Mr. Pickard possessed great zeal and activity, united with a large share of prudence; he was eminently qualified for perseverance in those designs of usefulness, which he formed with so much coolness and deliberation. He took a conspicuous lead in the affairs of the Dissenters. The Orphan School for the children of Protestant Dissenters, first at Hoxton, then for some years in the City Road, and now removed to an excellent situation at Haverstock Hill, owed its origin to his benevolent exertions; and he ever regarded it with the fostering care of a tender parent. He was many years secretary to the fund for assisting poor ministers in the country, who were under great obligations to him for the zeal and assiduity with which he conducted himself in that department. Besides his connection with Carter Lane, he preached in his turn at the Tuesday morning lecture at Salters' Hall, and also on the Lord's day morning at Little St. Helen's. During the period of nearly forty years that he resided in London, he maintained an unsullied reputation, and was held in general esteem by serious persons of all denominations.

It was the fervent prayer of Mr. Pickard, that his life and usefulness might end together; and in this respect his wishes were gratified. The Lord's day previous to his confinement, he was employed in discoursing upon the certainty of that eternal world, upon which he was about to enter. He was confined to his bed on the following Thursday, and on the next Tuesday, Feb. 10th, 1778, he obtained his dismissal.

Wilson says, "Though Mr. Pickard, in his views of some doctrines of Christianity, is known to have followed the tenets of *Arius*, he is, nevertheless, to be ranked among the *high* Arians. We have authority for saying, that he was wont to express himself in terms of strong disapprobation of the writings of Dr. Priestley and other Socinians, who have reduced our Lord to the level of a mere man."—That *may* be, but Arianism is a deadly heresy; on the high road to

**Socinianism:** Mr. John Taylor, who was Mr. Pickard's assistant at Carter Lane, was the intimate and cordial friend of Dr. Priestley, and united in sentiment with him.—*W.*

**J. S. PIERCY.** Rev. J. S. Piercy, many years minister of this Ground, who after a severe affliction of five years, died Feb. 8th, 1843, in his 70th year. "Well done good and faithful servant, enter thou into the joy of thy Lord."

Head Stone, E. and W. 53,—N. and S. 22.

**WILLIAM FRANCIS PLATT, Ind.** † Rev. William Francis Platt, who died August 1st, 1831, aged 73 years.

Head Stone, E. and W. 76, 77,—N. and S. 56.

Mr. Platt was born in London, August 1st, 1758, but passed his earlier years in the county of Lincoln. About the age of fourteen, he returned from Lincolnshire to the place of his birth, where it pleased God "to reveal his son" in him, under the faithful ministry of the excellent Romaine, whom he regarded ever after as his "father in Christ," and whose views, in Christian theology and experimental godliness, he minutely imbibed. Mr. Platt had not long felt the power of religion in his own soul, before he began to cherish thoughts of entering the Christian ministry. His purpose was single and sincere; and Providence soon smiled on his path. He was introduced to the Countess of Huntingdon, who received him into her college at Trevecca. How long he remained there is not known; perhaps his term of study was comparatively brief; it being Lady Huntingdon's plan to send forth her *acceptable* preachers as soon as possible.

From a text-book, which Mr. Platt kept from the commencement of his ministry, we learn that he preached his first sermon on November 10th, 1779. He became stationed at Helmsley, in Yorkshire, in August, 1781, where he commenced the duties of the pastoral office amidst circumstances of peculiar encouragement; but we find him removing to Sunderland, in December, 1783. Here after struggling for five years in vain, to bring about peace and harmony among the members in the church, he was compelled to resign his charge. He was invited to London, and supplied for some time at Spaxfields Chapel. His ministry was so well received by the congregation, that application was made to Lady Huntingdon to allow him to be settled among them as their

stated pastor ; but, this being contrary to her ladyship's settled plan, it was not acceded to.

From Spafields Mr. Platt removed to Gloucester, where he laboured with decided tokens of divine approbation. Not a few souls were "born of the incorruptible seed, which liveth and abideth for ever." And at length application being made to Lady Huntingdon by the Trustees of Holywell Mount Chapel, her ladyship recommended Mr. Platt to them. He became pastor of the congregation in September, 1789, and continued to occupy that important sphere for the space of nearly forty years ; labouring with much zeal and success in the work of God.

Of all the early friends in the cause of the London Missionary Society, no one devoted more time or labour in its concerns than did Mr. Platt ; he was "instant in season, and out of season." It is remarkable, that the lady who was afterwards married to Mr. Platt, was the *very first* subscriber to the London Missionary Society. This being told to the Caffre chief, when in the metropolis, in Mrs. Platt's presence ; he observed, in broken English, "Then, madam, you are the mother of us all."

Mr. Platt was associated for several years with the late Mr. John Townsend, in ministering to the congregation in Orange Street Chapel. He was one of the Sunday morning lecturers in Artillery Street ; and annually supplied the Tabernacles at Bristol, Plymouth, and Lewes. Like many others of the Lord's faithful servants, Mr. Platt experienced deep afflictions in life. He was called to weep over the death of a beloved wife, and to consign his two *only* children to an early tomb. In 1810, his only son died suddenly, by the rupture of a blood-vessel at the age of 28. In 1821, his only daughter expired a few hours after giving birth to her eighth child.

Growing infirmities having reminded him of his incapacity to sustain the labours of former years, Mr. Owen, of Cheshunt College, became associated with him as co-pastor, in 1825 ; but, in the following April, he was mysteriously removed by death. During the three following years, Mr. Platt received the assistance of occasional supplies ; but, in 1828, finding his general health rapidly declining, he came to the resolution of finally resigning his charge. During the three *remaining* years of his life he frequently preached for friends

who required assistance. In the month of April, 1831, he complained of more than usual pain, but expedient as rest was, he yet preached every Lord's day in that month. On Lord's day evening, May 1st, he preached for Dr. Reed, with great animation and zeal, from Luke vi. 21, "Blessed are ye that hunger *now*, for ye shall be filled; blessed are ye that weep *now*, for ye shall laugh." This was his last sermon. On returning home he felt acute pain in one foot. His excellent constitution resisted, for a long time, the progress of mortification, and he lingered for three months, suffering during the whole of that period intense anguish. But even in moments of sharpest pain, his mind was sustained by the truths of the blessed gospel, and the consolations of the Holy Spirit. Christ was ALL IN ALL to him. He delighted most in such passages of Scripture, and hymns, as set forth most strikingly, the dying love, and all-prevalent intercession of his divine Lord and Redeemer.

He fell asleep in Jesus, Aug. 1, 1831, being the anniversary of his birth-day, aged seventy-three. His remains were followed to Bunhill Fields, by a deputation of Directors of the London Missionary Society, who sought to express their veneration for the character and services of the deceased. From a text-book kept by Mr. Platt, it appears that the number of sermons preached by him during a ministry of more than half a century, was *ten thousand four hundred and seventy-six*!—Dr. Morison's "*Fathers, &c*"

SAMUEL POMFRET, *Presb.* The inscription on the tomb of Samuel Pomfret, is so obliterated that it cannot be made out.

Tomb, E. and W. 15,—N. and S. 20, 21.

Samuel Pomfret was of note in his day and generation. He was born at Coventry, in the year 1651. The death of his mother, which took place when he was about nineteen years of age, was rendered instrumental in his conversion. After residing sometime at Cambridge, he completed his studies under a private tutor at Islington. His first appearance as a public preacher was at a lecture in Lincoln's Inn Fields, where his services were so acceptable, that multitudes flocked to hear him. He then laboured for seven years at Sandwich, in Kent, where he preached with indefatigable diligence, till he was compelled to leave that place by the

persecutions directed against Dissenters in the reign of Charles II. Thus driven from his beloved flock, he came and resided near London ; and notwithstanding the perils of the times, took every opportunity of dispensing the word of life. He generally preached three or four sermons on the Lord's day ; walking from Hackney to Bethnal Green, thence to Wapping, then to Nine Elms, and back again to Hackney at night. His first *stated* Meeting house in London was in Winchester Street, where the crowd was so great that the flooring gave way ; but the hearers were mercifully preserved, so that none received injury. This occasioned the erecting a large Meeting-house for him in Gravel Lane, Houndsditch ; it was a wooden building of very considerable dimensions, with three capacious galleries, capable of accommodating fifteen hundred people. Here he laboured with uncommon success ; he was a lively, awakening preacher, and an instrument of much good in his day. He had more than eight hundred communicants at the Lord's table, a number rarely to be equalled, in the most flourishing Christian societies in the present day.

Mr. Pomfret was a man of exalted piety. It was common for him to rise in the night, and spend a considerable time in prayer. He retired to rest very early on Saturday evening, would rise about twelve at midnight, and wrestle with God for his presence in the public services of the coming day. He would also frequently spend part of the night *succeeding* the Sabbath, in the same manner ; thus watering the seed he had sown, with his tears. In his charities he was lavish. He has frequently straitened the provisions of his own table to feed the hungry ; and given the clothes from off his back to cover the naked. He has left home with a considerable sum of money in his pocket, and has returned empty, having distributed the whole of it to the poor.

By his extraordinary labours he contracted those grievous distempers the gout, the stone, and the asthma ; with which he was severely exercised for many years. When he could no longer walk, he was brought in a chair to the pulpit ; and though he often preached in great pain, yet so remarkable was his animation, that few of his hearers perceived it. In his last illness he maintained a lively hope, having no darkness nor doubt upon his mind. To an attendant who

came to dress his blisters, he said, "Come see, *see* a dying man under exquisite pain, yet not afraid to die." To another person he said, "Let *him* do his pleasure.—Absent from the body, present with the Lord.—*Outward pain*, but *inward peace*." At another time, "*Here* we are imperfect; but, at my dissolution, I shall be presented faultless to my dear Redeemer; faultless and spotless, without a wrinkle!" The night before he died, he was long and fervent in prayer; and then being asked how he did? He replied, "Nature disputes every inch of ground." One looking on him sorrowful, he said, "O! you should rather rejoice." When death was approaching, he said to those who inquired how it was with him, "Better and better;" and to the same question, just before his departure, "Almost well!" Thus, after near *fifty* years indefatigable labour, with as great success in his master's vineyard as any man in the compass of his own time, this very eminent servant of Jesus Christ fell asleep, January 11th, 1721, in the seventy-first year of his age; leaving behind him an aged widow, and a large church suffused in tears. Sometime after his death, the church and congregation which had assembled in Gravel Lane, about half a century, erected a substantial Meeting-house, in Great Alie Street, Goodman's Fields. Here in a few years errors crept into the pulpit, first Arianism, and next, as the ultimate consequence, Socinianism: "Ichabod" became legibly written on the walls; the congregation dissolved; and on the expiration of the lease, the place was taken by the friends of the late Mr. John Bailey, who named it "Zoar Chapel;" and under his ministry was gathered together a large congregation, and a numerous church of the Baptist denomination.—*Evan. Biog. and W.*

THOMAS POWELL, *Bapt.* + Mr. Thomas Powell, a faithful minister of Jesus Christ for upwards of fifty-four years; and pastor of the Baptist Church in Mitchell Street, upwards of forty-five years. Having fought the good fight, finished his course, and kept the faith, he entered into the joy of his Lord, the 18th of November, 1829, in his 80th year.

Head Stone, E. and W. 28,—N. and S. 51.

Mr. Powell was born in the year 1749. His first serious impressions resulted from attending a horse race; when having just removed from standing beneath a booth, it fell,

and crushed several persons to death that were under it. In the morning of his ministry he was pastor of a small church assembling in Ehim Chapel, Fetter Lane, Fleet Street. This people had originally worshipped in Redcross Street, *opposite* Dr. Williams' Library. On the death of their pastor, Mr. Thomas Craner, in 1773, a division took place; they first worshipped in Coachmakers' Hall, from whence they removed to Mitchell Street, and had a Mr. William Truelove for their pastor. The remaining portion of the Church went to Fetter Lane, and made choice of Mr. Powell. Mr. Truelove removing from Mitchell Street, in the year 1783, the people again united, and became one Church, under the pastorate of Mr. Powell, on February 29th, 1784. With this people Mr. Powell laboured upwards of forty-five years. The beginning was but small, only thirty-seven members; but about four hundred and fifty persons were added to the church during his pastoral care; nearly all of whom are gone over Jordan.—Alas! 'tis *the Church in the wilderness*, subject to storms and tempests; and so it was with this little community, soon after its union in Mitchell Street. In consequence of some disagreement, about fifteen members removed their communion, and meeting for worship in Church Street, Blackfriars Road, they chose for their minister the late Mr. James Upton (*then* a young man, and a member of the Waltham Abbey Church,) who commenced preaching to them in July, 1785. With *them* that worthy man *began*, and, with them he *closed* his labours. He was their pastor 48 years. An abundant blessing attended *his* ministry; so that *that* church (of which Mitchell Street Church was the mother) was, for some years, the largest of the Baptist denomination in London. But Mitchell Street had also another fruitful daughter; as a second small swarm, about 17 in number, left the *old* *hive*, and settled in Spencer Place Meeting, Goswell Street, in the year 1814; these have also greatly increased, and have been for many years under the pastoral care of our venerable and much-esteemed brother Mr. John Peacock.

Mr. Powell pursued an even honourable course to the end of his days. The Mitchell Street Church-book (now before the writer), contains the following testimonial respecting him. "In recording the death of our late venerable and esteemed pastor, Mr. Thomas Powell, who during the long period of

nearly forty-six years, preached and unfolded the glorious doctrines of the gospel among us; while the church deplore his loss, it is consoling to know that the same precious truths he preached, and which were owned and blessed to the feeding of the faith and hope of many, were the comfort and support of his *own* soul during his painful and trying illness. He was dismissed from this vale of sorrow, on the 18th of November, 1829, in the 80th year of his age; and on the 30th of the same month his remains were interred in Bunhill Fields burying-ground; when a funeral oration was delivered by Mr. James Upton, who also on the following Lord's day preached an affectionate and impressive funeral sermon to a numerous congregation in Mitchell Street, from John xiv. 19; a text selected by the deceased many years before."—In the year 1831, Mr. J. A. Jones (the Editor of Bunhill Memorials), who had been for several years previous pastor of the church at Old Brentford, was called to succeed Mr. Powell in the pastorate at Mitchell Street; and upwards of 130 persons were added to the church during his continuance there. In the year 1838 his church and people built a neat new meeting-house for him in Brick Lane, adjoining Mitchell Street; which was named "Jireh." Gen. xxii. 14.

The lease of the Old Meeting was disposed of, and it passed into other hands.

**THOMAS POWELL, Jun., Bapt.** + Mr. Thomas Powell died January 11th, 1846, aged 70 years.

Head Stone, E. and W. 94,—N. and S. 52.

Thomas Powell, Jun., was born in the year 1776. At a very early age, before he was fourteen, it pleased the Lord to arrest his mind and to give rise to serious impressions, occasioned by the death of an uncle. His dear mother was the first person to whom he said anything of the change which had taken place; and sometimes, when his father was from home, he used to join with her at the family altar. On Dec. 4th, 1791, he became a member of the Baptist Church in Mitchell Street, over which his father was pastor; he being then about fifteen years of age. He was chosen one of the deacons of that church in the year 1802, which office he well sustained for seventeen years, when he removed to Peckham. In a minute in the Church-book of Mitchell Street, of the date of Feb. 18th, 1816, it is recorded, "Several of the members having had their minds, for a considerable



time, strongly impressed that our brother, Thomas Powell, Jun., possessed gifts for the work of the ministry, it was resolved, unanimously, that he be requested to exercise the same before the church. The reply he gave (which is in his own handwriting in the Church-book), was, "That as it was at their unanimous request, he *would* exercise his gift among them. That he felt much his own weakness and insufficiency, and the greatness and importance of the work : yet, having had his own mind greatly exercised upon the subject for several years past, he was constrained to listen to their request as the Lord should enable him, and he most earnestly entreated an interest in their prayers on his behalf." The Lord's day evenings was then set apart for him to exercise, and which continued for several months. On July 28th, the church unanimously called him to go forth publicly to labour in the Lord's vineyard ; when his father addressed him on the important work of the gospel ministry. A place of worship being opened in Hill Street, Peckham, Mr. Powell was invited to preach the word to the people there ; his labours were blessed to many, and gave satisfaction to all. A call was then given him for three months, with a view to the pastoral office, which he accepted ; at the expiration of which, the church being unanimous in their choice, he became publicly ordained over them as their pastor, Feb. 25, 1819. Hanover Chapel (Dr. Collyer's) was kindly lent them for the occasion. Only a few days before his public settlement, a lease was obtained of an eligible spot of ground in Rye Lane, Peckham, on which a beautiful chapel was erected, at a cost of £1,357, which was opened Sept. 1st, in that year. In 1831, a purchase was made of the freehold on which the chapel stands, and a piece of land adjoining, for £415. In 1839 the total amount of debt incurred, having been gradually reducing, was all paid ; and the church became possessed of a well-secured freehold house for the worship of God, which had cost, in all, upwards of £1,800.

Mr. Powell continued to serve his people in word and doctrine most faithfully to the end of his days, being upwards of twenty-six years their pastor. His departure from this vale of tears was somewhat sudden and unexpected. After a few days confinement only, his Master called for him ; and his happy spirit took its flight to the realms of eternal glory, on Lord's day afternoon, January 11, 1846, in the seventieth year of his age.

Thomas Powell was a firm and unflinching advocate for the discriminating truths of the everlasting gospel ; and an unyielding maintainer of the scriptural ordinances of God's house. In his manners he was kind, affable, and condescending ; and his own holy example was a perpetual rebuke to any who were at all remiss in their walk and conversation. Several precious souls were called by divine grace under his ministry ; and numbers were instructed, edified, and comforted thereby. He might have been aptly named "Barnabas," *a son of consolation*.

The Church at Rye Lane, Peckham, is at present under the pastoral care of our worthy brother, Mr. G. Moyll, who was ordained over them, May 9, 1848, and whose ministry meets with much acceptance. At his settlement, the church said, "We believe firmly, that the mantle which fell from our late Pastor, has alighted on our present one."—*Ed.*

**RICHARD PRICE, Arian.** † The Rev. Richard Price, D.D., F.R.S., who died 19th April, 1791, aged 68 years.

Tomb, E. and W. 45,—N. and S. 1.

Richard Price, D.D., universally known in his day by his celebrated mathematical, moral, and political writings, was the son of a Dissenting minister, at Bridgend, in Glamorganshire ; he was born Feb. 22nd, 1723. When he was eight years old he was sent to a grammar school, at Neath ; whence he was removed in 1735, to Pentwyn, and placed under the care of the Rev. Samuel Jones. Of this gentleman he was accustomed to speak in warm terms of praise ; representing him to be a man of a very *enlarged mind*, who encouraged him to think for himself, and *first inspired him with liberal sentiments of religion*. Being designed for the ministerial profession, he was sent in 1739 to the academy of the Rev. Vavasor Griffith, at Talgarth, in Brecknockshire. Mr. Price's father was a rigid Calvinist, and had spared no pains to instil his own theological opinions into the tender mind of his son ; but young Richard would often start his doubts and difficulties, and sometimes incur the old man's displeasure, by the arguments which he advanced against his favourite system. Being one day surprised while reading a volume of Clarke's sermons, his father in great wrath snatched the book from him, and threw it into the fire. It is not improbable that the indications

which the son afforded of a disposition to *deviate* from the line of *strict orthodoxy*, had some influence over his father's mind when making his will, by which he bequeathed only a trifle to Richard, while he left to his elder brother, by a former marriage, a very considerable fortune. On the death of his father, in 1739, being left in a considerable degree dependant on his uncle, the Rev. Samuel Price, of London, who was co-pastor with Dr. Watts, he was, by this relation, removed from Talgarth to London, and placed in the academy of which the learned Mr. Eames was principal tutor. In this seminary he spent four years, cultivating the different branches of academical learning with extraordinary diligence and success. On leaving the academy, Mr. Price accepted an offer of residing with Mr. Streatfield, of Stoke Newington, as domestic chaplain, where he continued nearly thirteen years; officiating also for some time as assistant to Dr. Samuel Chandler, at the Old Jewry. In the year 1763, he was chosen afternoon preacher to the congregation in poor Jewry Street. In the year 1769, the University of Aberdeen, presented him with the diploma of Doctor of Divinity. In the following year he was chosen pastor of the congregation at the Gravel-pit meeting, at Hackney; and resigning his situation at Poor Jewry, he became afternoon preacher at Newington Green. In a volume of sermons, published by Dr. Price, in 1786, "*On the Christian Doctrine, as received by the different denominations of Christians,*" there are four sermons employed in representing the *Calvinistic* and *Socinian* tenets respecting the Person of Christ; with the author's reasons for rejecting *both*; and in stating and defending the *Arian* hypothesis, as *his* views thereon.\*

\* It may inform *some* readers, to state, that, *Arians* deny the Eternity of the Son of God in the Divine nature; they hold that the Lord Jesus Christ was the first and the noblest of those beings whom God created; and, therefore, *inferior* to the Father both in nature and dignity.—*Socinians* assert that the Lord Jesus was simply *a mere man*, the son of Joseph and Mary, and that he had no existence before his birth and appearance in this world. Dr. Price, we find, professed himself to be *an Arian*; and was, perhaps, the most eminent advocate for the *Arian* system in his day. But it is a rare case, that when persons depart from the glorious doctrine of the Trinity, that they stay at *Arianism*; they generally descend yet lower. The composers of the "*General Biography*," state, that Dr. Priestley "*passed through all the changes, from Calvinism to*

He also *added*, to his speculative opinions in divinity, the doctrine of what is called "*the sleep of the soul!*"—During the last six years of his life, Dr. Price's ministerial services were chiefly confined to his congregation at Hackney. He was for several years one of the managers of the Estates devised to charitable purposes by Dr. Daniel Williams. As in early life the Doctor was an affectionate and generous brother, so in old age he was a loving and attentive *husband*. His wife, who for a long time before her death was almost helpless, found during the last years of her life hardly any enjoyment except in a game of *whist*; and though our doctor disliked *cards* as a waste of time, and never touched them on any other occasion; yet, to amuse *her* he would sit down *every evening* to a *card-table*, and play till it was late, with a cheerfulness and good humour which charmed every person who had the *happiness* of viewing him in that endearing situation.

In the month of February, 1791, Dr. Price was seized with a slow nervous fever, and subsequently attacked by a severe disorder in the bladder, which had been gradually coming on for several years. He bore it with great fortitude and resignation, though it was accompanied with the most excruciating agonies, which exhausted his strength and spirits, till he expired without a groan, March 19th, about a month after he had entered on the 68th year of his age. At his interment many distinguished public characters shewed their respect for his memory, by joining the long train of mourners who followed the corpse from Hackney to Bunhill Fields.

The above account of Dr. Price has been transcribed *verbatim*, from Dr. Morgan's memoir of him in "General Biography;" so that it may be depended on. In that

Arianism, then to Socinianism, and, finally, to an Unitarian system in some measure *his own*:" perhaps, if possible, even lower than Socinianism. Now, as Dr. Priestley was chosen to succeed "*his deceased friend, Dr. Price,*" as the minister of the congregation at Hackney; query, had not Dr. Price's Arianism, prepared the people to receive Dr. Priestley's sliding-scale system?

"'Tis hard, if from the TRUTH one *turns away*,  
To *stop*:—or know where he, at last, *may* stay.  
Such, in *one day*, perhaps, may venture more  
Than they in *all their life-time* shall get o'er."

—Ed.

elaborate work is an account of his various publications; in which he discovered distinguished abilities as a mathematical, moral, and political writer. It would appear that his opinions in divinity were exceedingly speculative. His father, a sound Trinitarian, placed him when only twelve years of age, under the care of an Arian school-master; who it seems "*first inspired him with LIBERAL SENTIMENTS of religion;*" and, in the latter period of his life, he could sit down *every evening* to a card table, and play till it was late, with a cheerfulness which charmed every person who had the happiness of viewing him in that *endearing* situation!!" Reader, I make no remarks, for I dare not trust my pen to write half of what my mind is teeming with on such a subject. *Let us go hence.—Ed.*

SAMUEL PRICE, *Ind.* † Here lies the body of Mr. Samuel Price, who served with the truly Rev. Dr. Watts, in the gospel, under the character of his assistant and co-pastor 45 years; to whose uninterrupted goodness and candour he has been highly obliged so great a part of his life. He died in hopes of being together for ever with the Lord, the 21st April, 1756, aged 80 years.

Tomb, E. and W. 45,—N. and. S. 1.

Samuel Price, whose name is identified with that of Dr. Watts, as having been his colleague for so many years, was a native of Wales; and pursued his academical studies under the celebrated Mr. Timothy Jollie, at Attercliffe, in Yorkshire. In July, 1703, he was chosen assistant to Dr. Watts, and during the doctor's long illness, was, at his express desire, chosen by the church to the office of joint-pastor, to which he was ordained, March 3, 1713. This connexion subsisted with the utmost harmony, till dissolved by death. Mr. Price survived Dr. Watts but little more than seven years, and died lamented by persons of various persuasions, April 21, 1756, having been connected with the church in Bury Street more than fifty years. He was uncle to the above celebrated Dr. Richard Price.

During a long life of upwards of fourscore years, Mr. Price supported an exemplary character. He was a judicious useful preacher; and eminent for his gift in prayer. An able, faithful, and ready adviser; his disposition was friendly and peaceable; and, he laid himself out to do good. Dr. Watts

highly esteemed him, and in a legacy he bequeathed him in his will, styles him "his faithful friend and companion in the labours of the ministry." Mr. Price requested that he might be buried in Bunhill Fields, and as near as possible to his honoured colleague.—*W.*

**REES PRICE, *Presb.*** † Sacred to the memory of the Rev. Rees Price, who for forty years faithfully supported the pastoral charge of the Presbyterian Church, at Chalfont, in Buckinghamshire. His extensive acquirements, the integrity of his principles, uprightness of his character, suavity of manners, and benevolence of heart, justly gained him the esteem of all who knew him; while the affectionate and punctual performance of every relative duty, endeared him to his deeply-afflicted family, who beheld him with a well-grounded hope of a blessed immortality, and peculiar serenity of soul, gently resign his breath on the 5th day of March, 1815, in the 75th of his age.

Head Stone, E. and W. 116,—N. and S. 38.

**TIMOTHY PRIESTLEY, *Ind.*** † Sacred to the memory of the late Rev. Timothy Priestley, who for more than half a century preached with fidelity and success the unsearchable riches of Christ; twenty-five years of which period he was Pastor of the Independent Church in Jewin Street, London. Born, June 19, 1734; died, April 23, 1814.

Head Stone, E. and W. 78,—N. and S. 55.

Timothy Priestley was younger brother to the celebrated Dr. Joseph Priestley. He descended from a respectable family residing near Leeds, in Yorkshire. At an early age he went to reside with his grandfather, a tradesman, at Leeds. At fifteen years of age his friends finding him capable of learning the languages with facility, provided him suitable instruction; but at this time he was unacquainted with religious subjects, which his brother Joseph strongly attempted to fix on his mind. About a year afterwards, however, a great revolution took place in his views, and he determined to enter upon a course of studies preparative to the ministry; accordingly he was placed in an academy at Heckmondwike, superintended by the venerable Mr. James Scott, and continued there several years. His first charge was at Kipping, in Yorkshire, where he was ordained about

the year 1760. After remaining here about five years, he accepted an invitation to Manchester, where he continued seventeen years. During this period he occasionally visited London, and preached at the Tabernacle. Being there in the year 1774, when his brother was residing with the Earl of Shelburne, in Berkley Square, as they were one day walking in the street, Dr. Priestley appeared particularly struck with the idea of the great difference in their *acquaintance*, and situations in life. He said to him, "Two brothers were surely never thus situated; it *mortifies me* when I am told, there is a *brother* of yours preaching at the Tabernacle." Dr. Priestley was also greatly mortified on another occasion. The lecture at Oldbury, in Lancashire, which used to be preached on Bartholomew day, in commemoration of the two thousand ejected ministers, had been many years in the hands of the *Arians*. It was usual for the two ministers who preached one year, each to appoint his successor for the year ensuing. It happened on one of those occasions that the two brothers Joseph and Timothy Priestley were fixed upon for that service. This was a great mortification to the doctor, who wished his brother to decline, and wrote to him for that purpose. Timothy replied, that, "his honour was at stake; and he wished to let the world see, that, *though they differed so widely*, yet they could, *upon such an occasion*, preach together." On this, the doctor, being fully sensible that his brother, who was a most decided Trinitarian, would not hide his sentiments, declined being there at all. Mr. Priestley preached from Hebrews i. 3, "*Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power; when he had by HIMSELF purged our sins, sat down on the right hand of the Majesty on high.*" Perhaps a more suitable text could not have been chosen. "The pleasure I had (says he) I shall never forget; also, the having so great a number of ministers *of the opposite party* before me, gave me such an opportunity of *speaking for God*, as I never had before, nor I suppose ever shall have again."

Mr. Priestley removed from Manchester to Dublin, about the year 1786, and continued there about two years, when he was invited to succeed Mr. Woodgate, in Jewin Street, where he continued the remainder of his days. The editor regrets that he can obtain no particular account of his

removal home to glory. All his information is, "On Saturday night, April 23rd, 1814, departed this life, in great peace and tranquillity, a few weeks before completing the 80th year of his age, the venerable and much esteemed Rev. Timothy Priestley, many years the beloved and indefatigable pastor of the Calvinistic Independent congregation of Protestant Dissenters, in Jewin Street. His memory will long be respected by those who best knew him."—*W.*

**JOSEPH RADFORD.** † Rev. Joseph Radford, obt. 19th January, 1802, æt, 49 years.

Head Stone, E. and W. 23,—N. and S. 59.

**EDWARD RALPH, *Ind.*** † The Rev. Edward Ralph, thirty-four years minister of the Independent congregation at Maidstone, died June 9th, 1818, aged 73.

Head Stone, E. and W. 18,—N. and S. 29.

Edward Ralph was born October 18th, 1745, and being left an orphan when very young, his uncle Mr. Thomas Ralph, of Old Change, Cheapside, took him under his care, and sent him to a boarding-school at Islington, and afterwards apprenticed him to a watch-finisher. Soon after he was out of his time, he engaged in business on his own account, and was very successful. Being invited, in the course of conversation with a serious neighbour, to accompany him to his usual place of worship, he consented; and this was no other than the Tabernacle in Moorfields. Mr. and Mrs. Ralph were much struck with the size of the place, the solemnity of the congregation, and the peculiarities of the worship; but, in particular, it pleased God to make a deep impression on their minds by means of the sermon, which on that day was preached by the Rev. George Whitfield. From this time they continued regular worshippers at the Tabernacle during several years. This step proved highly offensive to Mr. Ralph's uncle, who threatened (and eventually fulfilled his threat), that he would alter his will, and bequeath that property to others, which he had intended for him. But the Spirit of God had begun a great and effectual work on his mind, and no promises or threats of a worldly nature, could influence his determination. From this period Mr. Ralph may be reckoned among the real followers of the Redeemer, in an age when the cross of



Christ had great scandal attached to it. In such a day he found the consolations of the gospel neither few nor small, and the decision of character which he evinced through the remainder of his life, promoted the peace of his own soul, and was ultimately the means of advancing him to the arduous employ of a minister of the gospel. By various circumstances he became convinced that it was his duty to enter into the ministry. For this purpose he sought some preparatory instruction from the Rev. Messrs. Samuel Brewer and Joseph Barber, who had at that time the charge of the Infant Institution, since better known as the Hoxton Academy; on the lists of which foundation he ranks as the seventh student. After remaining here some time, and preaching in many places near London, he received, in 1782, an invitation from the Independent Church and congregation at Maidstone, in Kent, to visit them. After nearly a year's probation, he received and accepted a call to take the pastoral charge over them; on which he disposed of his business, removed his family to Maidstone, and was there ordained. His congregation rapidly increased; and they were soon obliged to erect a gallery and build a new vestry. Enjoying excellent health, and being devoted to the service of his master, he entered on a most diligent and extensive course of preaching; ministering among his own people three times on the Lord's day, almost without intermission, for about thirty-four years; and itinerating to a considerable distance in the villages during the week. His village preaching for upwards of twenty years, was very extensive and laborious; as he preached nearly every evening in the week, and travelled generally on foot to the different places. He had two separate circuits which he visited alternately. These included the villages of Marden, eight miles from Maidstone; Staplehurst, nine miles; Sutton, seven miles; Ightham, ten miles; and to several farm-houses in the wold or clayey part of the county, where there were rooms licensed for preaching. Mr. Ralph's itinerant labours were great, but with much cheerfulness and ease he went through them; whatever was the state of the weather, he never disappointed his village congregations, and they in return never deserted him. That his ministry was rendered very useful there is no doubt; but the Great Day only can reveal to what extent. However, many sinners were turned from darkness to light,

and became living ornaments to the gospel in the places where they resided. In several of the villages to which he itinerated, and where at first he occupied some lowly cottage, neat and commodious chapels have been built, and regular pastors settled. He constantly insisted on the grand peculiarities of the gospel; the sinfulness of man; the necessity of the regeneration of the heart by the power of the Holy Spirit; justification by faith in Jesus; redemption through his atoning blood; with God's sovereignty in the dispensations of his grace. His discourses were plain and familiar; always addressed to the heart; and they were blessed of God to the conversion of many souls. Towards the close of life, Mr. Ralph began to feel the effects of the great exertions he had made in his younger days; so that his itinerant labours were gradually relinquished, as fresh labourers were found to take part in them; but he continued to preach to his own congregation three times every Lord's day, till he was nearly seventy years of age. At length his strength evidently failing, and his spirits being much depressed, he was urged by his children and friends to resign his pastoral charge; which he did in the summer of 1817. On the Lord's day prior to his death, he walked to Camberwell and heard the Rev. Mr. Innes in the morning, and went to Camberwell Church in the afternoon. After tea he walked to the London Road, and heard the Rev. Mr. Harper. He appeared quite as well as usual till one o'clock the following day, when he fell from his chair in a fit of apoplexy; he continued to live, though scarcely sensible, till seven o'clock the next morning, when, without a struggle or a groan, it pleased God to take him to his rest on June 9th, 1818, aged 73. Dr. Collyer, to whom he was much attached, delivered the address at his grave in Bunhill Fields.—*Cong. Mag.*

**RICHARD RAWLIN.** † In this vault lies interred the body of the Rev. Richard Rawlin, who departed this life December 15th, 1757, aged 70 years.

Tomb, E. and W. 60,—N. and S. 2.

**MARTIN READY, Bapt.** † The Rev. Martin Ready, late of Peckham, who died 11th February, 1805, aged 51 years.

Head Stone, E. and W. 14,—N. and S. 27.

L 3

Martin Ready succeeded Mr. Cartwright over the church in Snow's Fields, Southwark ; but, after a time he declined preaching, and opened a school at Peckham, where he died suddenly.—*W.*

ABRAHAM REES, D.D., *Arian*. † Rev. Abraham Rees, D.D., F.R.S., F.L.S., &c., died, 9th June, 1825, aged 81 years.

Head Stone, E. and W. 122,—N. and S. 25.

Abraham Rees was the son of the Rev. Lewis Rees, a Dissenting minister, who contributed during an almost unexampled length of life, to promote the cause of Non-conformity in North and South Wales. Having received respectable grammar learning in his native country, he was placed in an academy for Dissenters at Hoxton, conducted by Doctors Jennings and Savage. Here he made such a proficiency, especially in the mathematics, that a vacancy occurring in that department of tuition, he was appointed by the Trustees of the institution to occupy it, before his regular term of study was completed. Soon after this, he was chosen resident tutor, which office he continued to hold for twenty-three years ; when the academy was dissolved. Having officiated for some time as an occasional preacher, he was in the year 1768 chosen to succeed the Rev. Mr. Read, as pastor of the Presbyterian congregation, St. Thomas's, Southwark, where he remained fifteen years. At the end of that term, he was invited to become minister of the congregation then assembling in the Old Jewry (afterwards removed to Jewin Street,) where he continued to the time of his death. In the year 1773, Dr. Rees was chosen one of the Lord's day evening lecturers, at Salters' Hall ; and one of the Merchants' lecturers, on Tuesday morning, at the same place. For a short time he was connected as a tutor with the Academical Institution, at Hackney, which, by the operation of many adverse causes soon declined and fell ; to the mortification of its patrons, and the lasting regret of the *liberal Dissenters*. "His theology he was wont to describe as the *moderate* scheme, lying between the extremes of opinion that prevail in the present day. He allowed that he subscribed, for the *most* part, to the creed of Dr. Price. He was anxious to secure in his religious system the *supreme* glory of God the Almighty Father With *him*

religious worship was sacred to ONE Being, ONE Person; and his views of the Divine government comprehended *the final happiness of the whole intelligent creation.*" So that Dr. Rees was an Arian, if not a Socinian; and also held with the views of *universal restoration*, or that *all* shall ultimately be restored to holiness and happiness; which is the sentiment of Winchester, Vidler, and others; and is generally acknowledged by the Socinians.

Dr. Rees was the firm advocate of religious liberty. He was a manager of the Presbyterian Fund for about sixty years, and also a trustee of Dr. Williams' Library.

As the consequence of extreme age, his bodily weakness, at last, was great. We have no particulars of his last days; only his biographer says, "His trust was fixed on the mercy of God, *through* Christ; and he was not *afraid* to die. The expression of his eyes, and the posture of his hands, in his last moments, denoted that his mind was engaged in devotion, after his tongue had ceased to perform his office. He sunk gradually into his last sleep, June 9th, 1825, aged 81 years."

The above account of Dr. Rees is almost entirely transcribed from a funeral sermon preached by Mr. Robert Aspland; who further informs us, that "his principles were fixed and steady; and in fact underwent little or no alteration for the last fifty years." The doctor published four volumes of practical sermons; but his gigantic work was an improved edition of Mr. Chambers' Cyclopædia, in four large folio volumes. "This performance, considered as the production of an individual, and making every allowance for the occasional assistance he received from able contributors, is perhaps unequalled in the annals of literature."

JOHN REYNOLDS, *Ind.* † In memory of the Rev. John Reynolds, late of Hoxton Square, and for thirty years pastor of the Independent Church in Camomile Street. He died Dec. 7th, 1803, aged 64 years.

Head Stone, E. and W. 49,—N. and S. 29.

This respectable minister was born in London in the year 1739. Being designed for trade, he was apprenticed to a watchmaker; and early in life became a member of Mr. Hitchin's church in White's Row, Spitalfields. He had no regular education for the ministry, but this was compensated

by his intense application to study, so that he acquired a respectable acquaintance with the languages, natural philosophy, and theology. He preached for a short time at Newport in Essex, but did not settle there. Afterwards he had a call from the Dissenting congregation at Haverhill, in Suffolk, where he succeeded the Rev. Thomas Mildmay. He continued there till September, 1773, when he removed to London to succeed Mr. Porter, at Camomile Street; and was set apart to the pastoral office in that place, March 2, 1774. In this situation, he laboured upwards of thirty years, till he was removed by death, Dec. 7, 1803, aged 64 years.

Mr. Reynolds' health had been declining for at least a year or two before he died; but he was able, though somewhat indisposed in body, to preach and administer the Lord's Supper, the Sabbath before his death. On the next day he went to Denmark Hill, and in the evening he returned in a carriage to Shoreditch Church; in walking from thence to his house in Hoxton Square, the cold seized his lungs, and all efforts to restore accustomed heat proved in vain: he departed about two o'clock on the Wednesday morning. His remains were interred in Bunhill Fields, when Mr. Brooksbank delivered an address at the grave; and Mr. Thorpe preached the funeral sermon to his bereaved church. He was succeeded in Camomile Street by Mr. John Clayton, jun., the eldest son of Mr. Clayton, of the Weigh-house.

Mr Reynolds, as a preacher, was not considered popular, so that the congregation latterly rather sunk under his care. However, his sermons discovered marks of labour, and his ministry was esteemed by the more judicious. He united a sound understanding, to a clear judgment, and a retentive memory. In sentiment, concerning the great truths of the gospel, he coincided with Calvin; and for the doctrines of sovereign grace he expressed a zealous attachment.—*W.*

**JOHN REYNOLDS, M.A., *Bapt.*** † To the memory of the Rev. John Reynolds, M.A., who, after having been many years pastor of a Protestant Dissenting Church, near Cripplegate, with hope of a glorious resurrection slept in Jesus, Feb. 6th, 1792, in the 63rd year of his age.

“An angel's arm can't snatch me from the grave;  
Legions of angels can't confine me there.”

Head Stone, E. and W. 53,—N. and S. 29.

John Reynolds was born January 5th, 1730, in the parish of Farmington, near North Leach, Gloucestershire. His father, Thomas Reynolds, was a farmer at Little Rissington, in that county. His first impressions of divine things was when he was only twelve years of age, under the ministry of Mr. Benjamin Beddome, of Bourton-on-the-Water. At eighteen years old, he went to the Baptist Academy at Bristol, under the tuition of Mr. Bernard Foscett. He first laboured as an occasional preacher, chiefly at Bromsgrove, Bratton, Cirencester, and Cheltenham; but more constantly at Oxford, where he continued nearly four years. The Baptist Church at Curriers' Hall, Cripplegate, being deprived by death of their pastor, Mr. John Brine, invited Mr. Reynolds to pay them a visit, which he did in April, 1776. He was ordained as pastor of this church, in October the same year. Dr. Gill gave him his charge from 2 Tim. i. 13, "*Hold fast the form of sound words, &c.*" It was printed, and, a solemn charge it is. Mr. Benjamin Wallin preached to the church from 1 Cor. xii. 25, "*That there should be no schism [or division] in the body.*" This sermon was also printed, and is truly excellent.

Mr. Reynolds' success among his people, was far from being equal to his wishes, but probably greater than his own modest opinion would suffer him to judge. He had a peculiar solicitude for the conversion of souls; and was distinguished for prudence. No man, amongst his brethren, was more frequently consulted in cases of difficulty than himself; and he was deservedly esteemed by Christians of different denominations. In 1770, he received from the college of Rhode Island, the degree of Master of Arts. For some months previous to his death, Mr. Reynolds, felt a general languor overspread his frame, which often detained him from the house of God. But, in the midst of his debility, he went and preached his farewell sermon to his flock from Psalm xxiii. 4, "*Yea, though I walk through the valley of the shadow of death, I will fear no evil;*" and he meant, if he had been spared to go out again, to have considered the remainder of the text, "*for thou art with me, thy rod and thy staff they comfort me.*" Through his illness he was serene and happy. 1 Cor. xiii. 10, was a pleasing scripture to him, "*But when*

*that which is PERFECT is come, then that which is IN PART shall be done away.*" Mr. Giles, pastor of the church at Eythorne, in Kent, coming to see him, on Thursday evening, in the last week of his life, and mentioning to him Mr. Rogers's saying, "*I have been the Lord's working servant, and I am now his waiting servant ;*" Mr. Reynolds replied, "*I trust with an honest heart I can say the same.*" On Mr. G. remarking that, "Death was a solemn subject to the people of God in health ; but, he supposed it must appear much more so in the prospect of *one's own* dissolution." Mr. Reynolds replied emphatically, "It is really so ;" and added, "*I have sometimes been entertained with elegant compositions of divinity, and with such sermons as have displayed a good taste, and full of argumentation and genius.*" Here he paused and panted for breath, and then said, "*But none of these things will do now ; nothing short of the good old plain truths of the Bible. The unchangeable love of God, and the vicarious sacrifice of Christ, are the foundation of my faith and hope.*" And then, with a peculiar accent he added, "*Here is terra firma ;*" and repeated, with much exertion, "I say Mr. Giles here is *terra firma* for a *dying man.*"

Mr. Reynolds departed this life Feb. 6, 1792, aged sixty-two years and one month ; and was buried in Bunhill Fields, near to his predecessors, Mr. Skepp and Mr. Brine. Mr. Abraham Booth delivered the address at his grave, and preached the funeral sermon to his bereaved church from John xiv. 2 : "*In my Father's house are many mansions : if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto mys elf ; that where I am, there ye may be also.*"—*W. and I.*

THOMAS RIDGLEY, D.D. *Ind.*—Dr. Ridgley was a learned and eminent divine ; whose merits both as a tutor, and a writer, entitle him to the esteem of the Dissenters, and claim a respectful memorial. He was a native of London, and born in the year 1667. Being designed for the ministry, he was sent to a private academy in Wiltshire. At the close of his academical course, he returned to London, and not long afterwards, in 1695, he was chosen assistant to Mr. Thomas Gouge, near the Three Cranes, Upper Thames Street. Mr. Gouge dying within four or

five years from this period, Mr. Ridgley succeeded to the pastoral charge. At the time of his undertaking this service, the congregation was in a low state; but by the blessing of God upon the ministry, things soon put on a better appearance, and the congregation in a considerable degree revived.

Upon the death of Dr. Chauncey, in 1712, Mr. Ridgley, in conjunction with the learned Mr. John Eames, was chosen to conduct a plan of academical education, supported by the Independent Fund, in London; and the place where the lectures were delivered, was in Tenter Alley, Moorfields. The department assigned to Mr. Ridgley, was that of divinity tutor, and his qualifications for this office were very considerable. To solid learning, he united an accurate judgment, conciliating manners, and great aptitude at communicating instruction. In this station he was extremely useful, and had the honour of furnishing the Dissenting churches with many ministers, who distinguished themselves by their talents, and proved great blessings in their day and generation.

A few years after his settlement at the Three Cranes, he was chosen one of the six preachers of the Merchant's Lecture at Pinners' Hall; and was also elected into the Thursday Evening Lecture at Jewin Street. During the controversy that took place concerning the Trinity, in 1718, Dr. Ridgley greatly concerned himself, both by his preaching and writing, to promote a stedfast adherence to that important doctrine. At the Salters' Hall Synod, he divided with the *subscribing* ministers, and publicly defended their conduct from the press, in declaring their faith in the doctrine of the blessed Trinity. The decisive part taken by him, exposed him to much obloquy and ill will; but a conscious integrity, and an ardent zeal for the truth, carried him through with confidence.

Dr. Ridgley's ministry at the Three Cranes, was extended to the long period of nearly forty years. During the latter part of his time, he had various ministers to assist him; and though his congregation was not large, he was held in great reputation by the more discerning and judicious sort of hearers. At length the time drew near that he must finish his course; and having fought a good fight, and kept the faith, he was taken peaceably to rest, on the 27th of March, 1734, in the sixty-seventh year of his age. The



Dr. resided in Moorfields, and was buried in Bunhill Fields, but the precise spot is not known.

Dr. Ridgley was a man of extensive and sound learning, of remarkable diligence and a strict economist of his time. His skilful knowledge of the learned languages, large acquaintance with ancient and modern writers, and critical knowledge of the sacred writings, rendered him well-qualified for theological controversy; and he was accounted one of the most considerable divines of the age. He had the reputation of being a very consistent Calvinist, and was zealous for the doctrines he professed: but he was not fettered by *human* systems, nor did he follow implicitly the leader of any party.—*W.*

JOHN RIPPON, D.D., *Bapt.* Dr. Rippon, pastor of the Baptist Church, Carter Lane, Tooley Street, Southwark, sixty-three years, died Dec. 17, 1836, in the 86th year of his age. Vault, E. and W. 13,—N. and S. 70.—But, no Stone erected.

John Rippon, D.D., was for more than forty years considered as one of the most popular ministers in London in the Baptist denomination. He was born at Tiverton, in Devonshire, on April 29, 1751. He was the son of the Rev. John Rippon, who was at that time pastor of the Baptist Church there, but who afterwards removed to the church at Uppottery, where he died.

Dr. Rippon was baptized at Tiverton, by the Rev. Robert Day, of Wellington, in Somersetshire, and shortly afterwards he was received as a student in the Bristol Academy, then under the presidency of the Rev. Hugh Evans.

Dr. Gill, the pastor of the church in Carter Lane, Tooley Street, having died in October 1771, the pulpit was supplied by various settled ministers, until October 1772, when Mr. Rippon was invited, and preached with great acceptance seven Sabbaths, when he returned to complete his studies at Bristol. The church, however, renewed their invitation, and he returned to London by the third Lord's day, in January 1773, and supplied till the end of February, when he again returned to Bristol. On March 4, a special church meeting was held at Carter Lane, when it was agreed to invite him to become pastor.

The following is an extract from his letter dated April 7, 1773, in answer to that invitation:—"Various have been

the workings of my mind upon this weighty subject since I left you. Often and daily have I laid it before the divine throne, and importunately sought counsel of the all-wise and infallible Counsellor; and now I judge it proper that I should beg leave of you, my dear and honoured brethren and sisters in the Lord, to spend some time longer amongst you before I return an absolute and decisive answer to the call you have given me; which I am the rather inclined to, as I apprehend this would be agreeable to some of my much esteemed friends, and I hope disagreeable to none."

He returned accordingly in April, and continued preaching to them till the August following, when he accepted the call, and was ordained November 11, 1773. The Revs. Mr. Baskerville, Mr. Clarke, Mr. Reynolds, Mr. Wallin, Dr. Stennett, and Mr. Thompson, taking parts in the service.

With this church Dr. Rippon spent all his ministerial days. The following extract from the Minute Book of the Baptist Church, meeting in New Park Street, Southwark, contains a most honourable attestation, and memorial to his memory. "The pastoral charge of this church was accepted by Dr. Rippon, August 1, 1773. He was ordained November 11, in the same year. He held the office of pastor for sixty-three years; and, if it be borne in mind that his predecessor, the learned Dr. John Gill, occupied the same office for fifty-one years, it will appear that during a period of one hundred and fourteen years, this church has had but *two pastors*! When Dr. Rippon first accepted the charge, the church was worshipping in Carter Lane, Tooley Street, Southwark; but in consequence of the building of the New London Bridge, they erected another edifice, in New Park Street, which was opened May 6, 1833. Dr. Rippon for a series of years occupied the pulpit with great success. He was instrumental, in the hand of the Spirit, in 'turning many from darkness to light;' numbers of whom have entered upon their rest before him, and, ere this, have doubtless hailed his emancipated spirit to the same glory. Nor should we omit the instruction and comfort he was enabled to impart to the church. As an acceptable and popular preacher, our dear pastor occupied a prominent place in the denomination, for a lengthened series of years; and, in addition to the usefulness of his public ministrations, the urbanity and warm-heartedness of his private manners be-

considered, we may be at a loss to know whether he was more to be revered as a minister of Jesus Christ, or to be esteemed as a friend. 'From his long standing in the ministry, he enjoyed an influence in his own denomination of the most flattering nature; not to advert to the general respect he acquired in other sections of the church of Christ. His Collection of Hymns, so extensively circulated in the religious world, is too well known to need any comment in this memorial; suffice it to remark, that both in the British Empire, in America, and other parts of the world, Dr. Rippon's judicious and comprehensive "Selection" has aided the devotions, and inspired the praises of myriads of our fellow-Christians.'

That the decease of such an individual should occasion the most sincere grief to this church, must naturally be expected; and although for a period of nearly three years before his death he was incapable of any pulpit exercise; they cannot forget, in the infirmities of age, the vigour and ability of his better days."

Dr. Rippon dying December 17, 1836, the funeral of this venerable minister took place the 24th of the month. His remains were brought into his chapel in New Park Street at one o'clock; and after singing and reading, Dr. Cox, of Hackney, delivered a most sublime address. The Editor of Bunhill cannot resist the opportunity afforded of presenting the reader with an extract or two; and is only sorry that the limits of this work prevents him from giving the whole.

"Who can realize the moment after death! The scenes that open, the acclamations that are heard; the delightful but mysterious sensations that arise in *one instant!* A new creation is revealed. The *dream* of existence is converted into reality. The *shadows* flee, and leave the *substance of truth* in possession. All *fleeting* things vanish; *earth* is become *heaven*; and *time—eternity!* O this is *victory!* But, it may be said, 'if the disembodied *spirit* wins the battle with the last enemy, still the *grave* holds possession of the *body.*' We reply,—'If the man—the real thinking being—has *conquered*; and only left behind him the *frame*; the mere *dress* and *decoration*; what *victory* has been obtained by the enemy! The body is but the *clothing*, in which the Christian warrior fought for the Captain of Salvation: it is but the

*attire* in which he contended. And though *it* suffers damage, *he* is not precluded from the grateful record, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

But we prejudice the *fact*, by leaving the statement *here*. Christianity comes to the question with her mighty *discoveries*, and her Almighty power. She asserts and maintains an *absolute dominion over death*. What do we witness *HERE*, but the last paralysis of nature! The seeing eye, the hearing ear, the feeling frame, experience a *change*, which, it may be, that *philosophy* cannot explain, and which we know to belong to the universal destiny of our race.—And what then? *What then?* Why, *then* this lifeless *body* is to be conveyed to yonder sepulchre. *And what then?* Then it will moulder into dust, and mingle with the kindred elements of a thousand generations; atom will be separated from atom, and undergo innumerable and inconceivable transformations. *And what then?* Then the millions of coming ages will trample over head upon the frail tenement; but the tread of the great crowd will not disturb repose so profound, or reach a depth so awful. *AND WHAT THEN?* Oh! *then* we can trace *humble humanity* further; but, *must we yield at every step to the degrading thought of the last enemy's triumph?* No!—*THEN*, day dawns after darkness; and *light* breaks forth from *eternity*. The past is all sleep, and a dream. The *last trump* sounds through nature; and *THEN*—the *dead are raised* incorruptible. The *spirit* indeed had not once suffered, no not even for a moment, the privation of life; but the *body*—well the body has been *changed*, it has not been *annihilated*.—'This corruptible'—this *mortal* and *decaying* part of our mysterious *being*, that has lost its *sensibility*, and, for a time, its *form*—'this corruptible *shall* put on *incorruption*, and this *mortal* shall put on *immortality*.' With anticipating joy, then, we demand, 'O grave where is thy victory?' Is it in the *soul?* enparadised *spirits* say, No. Is it in the *body?* the rising dead say, No.—The victory of the *believer* then indeed is *obvious*; but, 'O grave, where is *thy* victory?' "

The procession passed from New Park Street to Bunhill Fields, where an Address was delivered by the Rev. Charles Room. Dr. Collyer, of Peckham, preached the funeral sermon the next day being Lord's day, at New Park Street,

from Hebrews ix. 27, 28 ; and at the close gave out, from a manuscript, a hymn of his own composing for the occasion. The following is a part.

Soon the judgment trumpet sounding, will our coming Lord declare ;  
 All the hosts of heaven surrounding, countless myriads fill the air.  
     Quick and dead shall rise,  
     Caught up to him in the skies,

Not the second time appearing, as a victim to be slain ;  
 All his robes of glory wearing, God our Saviour comes again.  
     Foes are crush'd beneath his feet,  
     Saints are call'd to share his seat.

Then it is, the faithful pastor, his account with joy shall give ;  
 In the welcome of his Master, his full recompense receive :  
     Meet his gather'd flock again,  
     And with Christ for ever reign.

JOSEPH ROBERTSON. † Sacred to the memory of the Rev. Joseph Robertson, who departed this life 24th July, 1837, aged 88 years.

Head Stone, E. and W. 49, 50,—N. and S. 78, 79.

BENJAMIN ROBINSON, *Presb.* Benjamin Robinson was a learned and respectable minister of the Presbyterian denomination ; he was born at Derby, in the year 1666. His mother died only a few days after his birth, but divine providence had designed him for eminent service in the church ; his tender years were watched over, and his good father took strict charge of his education. He was first sent to the Grammar School at Derby, under the superintendence of a valuable minister, Mr. Samuel Ogden ; he was next placed under the tuition of the Rev. John Woodhouse, at Sherif-hales, in Shropshire, where he finished his education. After some time he removed into the family of Mr. Samuel Saunders, of Normanton, as domestic chaplain. On the death of this gentleman, Mr. Robinson removed to Findern, in Derbyshire ; and there he was ordained to the work of the ministry, Oct. 10th, 1688, in conjunction with Mr. Nathaniel Oldfield. His learning and piety, united with a most obliging behaviour, introduced him to the acquaintance of many worthy persons among the clergy and others, from whom he received such offers of preferment, as could not have been resisted, except on a principle of conscience. At Findern he set up a private Grammar School, in the year 1693, for which he was cited into the Bishop's Court ; but

upon personal application to Dr. Lloyd, the then Bishop of Lichfield, with whom he was acquainted, he obtained relief. The good prelate took this opportunity of entering into an amicable debate with Mr. Robinson, on the subject of Nonconformity, which continued till two in the morning ; when he was dismissed with particular marks of favour.

From Findern, Mr. Robinson was called to Hungerford, in Berkshire, where he exercised his ministry with great acceptance, for seven years. In the year 1700, upon the death of Mr. Woodhouse, he received an unanimous invitation to take the pastoral charge of the congregation in Little St. Helen's, which he accepted. When he removed to London, he was in the prime of life, and his mental powers in full vigour. Besides his stated work, while his strength permitted, he frequently engaged in lectures, and other occasional services ; so that there were few pulpits in London of any note, that were not sometimes favoured with his presence. Upon the death of Mr. George Hammond, in 1705, he was chosen one of the preachers of the Merchant's lecture at Salters' Hall. In his declining state, when growing infirmities would not admit of constant labour, still he used to reserve himself for that pulpit.

As this eminent man bore a faithful testimony for God, by an honourable and useful life, so he was peculiarly favoured in the circumstances of his death. It is a mercy to some, who cannot so well bear a lengthened conflict with the king of terrors, that God takes them to himself by some critical distemper, that soon puts an end to the combat. This tried soldier of Christ had a long and sensible engagement with the last enemy, but *his soul was always triumphant*. For several months before his last confinement, he had a bad state of health, which frequently disabled him from public service. At this time, those who conversed with him, could not but observe, that, the more he was oppressed with bodily indisposition, the more flourishing and vigorous were his Christian graces. When the great subjects of religion were the topics of conversation, the powers of his mind did not seem in the least impaired. His patience and resignation was surprising to all around him ; for though he longed to be at rest, he was willing to await God's time, and humbly submit himself to whatever awaited him.

A worthy minister, who visited him a few days before he

was taken speechless, gives the following account of their conversation:—"I found him in a most heavenly frame. The grace that was in him shined forth with wonderful strength and lustre; as it had done all the time of his sickness. Inquiring how it was with him, he replied, 'I am exceedingly weak in *body*; but as to the state of my *soul*, I can say it is *well* with me; matters have been for a long time settled between God and me, upon a good and solid foundation.' He declared again and again, that, *he had no darkness; no, not a cloud to interfere between him and the cheerful light of God's countenance: that he was full of peace, and felt an inward joy that was unspeakable.* Upon his friend saying, 'Sir, this is heaven in the beginnings of it,' he answered, with tears of consolation, 'It is heaven! and, if so much is to be enjoyed *here*, what shall we enjoy in the celestial glory?' Speaking of the use God had made of him in his ministry, he said, 'He had the witness in himself, that, from the time of his first devoting himself to his Lord and Master Jesus Christ, in that honourable and blessed work, *he had made it his business to serve him FAITHFULLY to that very day!*' Reflecting on his great weakness and approaching dissolution, he said, 'That as he found his infirmities *increasing* upon him, so he found his inward pleasure, from the prospects of that happiness which was before him, *to grow in proportion.*' His friend observes, "that all the faculties of his mind seemed as sprightly and vigorous as if he hailed nothing." The last words he was heard to speak, were those of Simeon, when he had his Saviour in his arms, with which he cheerfully and triumphantly commended his departing soul to God; "*Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation: and with these eyes I shall behold thy glory!*" After this manner he spent many wearisome days, and painful nights, *continually rejoicing in God*; till at length, after eight weeks confinement to his bed, he *triumphantly* departed to his eternal rest, April 30th, 1724, aged 58 years. His remains were interred in Bunhill Fields, and the Rev. John Cumming preached his funeral sermon; but the precise spot where he lies is not now known.

Mr. Robinson's natural capacity was of a superior order, and he had acquired a large stock of most useful learning. He was not satisfied with a *superficial* knowledge of things, nor carried away with mere *sound*; but his penetration was

deep, and his judgment solid. These qualifications rendered him *an able champion for the faith*. He could see through the disguises of error, and dispel those mists with which they are sometimes shaded, even by the learned. As he was eminently furnished for all the duties of the ministerial office, so no man was more faithful in the discharge of them. He possessed a warm and steady zeal for the leading doctrines of Christianity; and was a Dissenter upon principle. His whole conduct was exemplary, and an ornament to his profession.—*W.*

THOMAS ROSEWELL, M.A., *Presb.* + H.S.E. THOMAS ROSEWELL, Theologus Celeberrimus, Dunkertoni in agro Somersettensi natus; collegii Pembrochiæ apud Oxoniensis: qui primum Rodæ in agro jam dicto; deinde in oppido Sutton Mandevile in Comitatu Wiltonensi usque ad diem S. Bartholomæi A. MDCLXII sacra administavit; ecclesiæ denique apud Nauticum Sinum juxta Londinum, in agro Sudriensi, pastor co-optatus fuit. Vir hand minori pietatis ac modestiæ, quam doctrinæ laude clarus; concionator arte, facundia, studio eximius; sacri Codicis Interpres assiduus et Peritissimus. Qui post multos labores Multasque, Temporum iniquitate, Vexationes acerbissimas, quæ Christi causa fortissimo animo sustinuerat apud Sinum Nauticum antedictum, placide, obiit 16 Kal. Mar. Annoætatis suæ 62. Christi MDCXCII.

Translation:—Here lieth the body of that celebrated divine, THOMAS ROSEWELL, M.A. A man not more eminent for his learning than for his piety and modesty; a preacher distinguished for judgment, eloquence, and study; a most diligent and skilful interpreter of the sacred volume. Who after many labours, and through the iniquities of the times, and many bitter sufferings, which for the sake of Christ he bore with the greatest fortitude, calmly departed this life at Rotherhithe, Feb. 15th, in the 62nd year of his age, and of Christ, 1692.

Head Stone, E. and W. 36,—N. and S. 20.

Thomas Rosewell.—This eminent confessor, who for the noble testimony he bore to the cause of Nonconformity, had nearly lost his life, was born at Dunkerton, near Bath, May 3rd, 1630. Losing his father when he was only ten years of age, he passed under the guardianship of an uncle, his mother having died some years before; but a plentiful



fortune bequeathed to him and his sister, was dissipated during their minority. Divine providence cast him under the ministry of Mr. Matthew Haviland, to whose preaching he described his conversion, when he was sixteen years of age. His uncle being now advised to put him forward in learning, in order to the ministry, placed him under the care of Mr. T. Singleton, in St. Mary Axe. In March, 1647, he removed to Pembroke College, Oxford, under the tuition of Dr. Langley. In the year 1653, he was presented to the rectory of Rhode, in Somersetshire, and in 1567 to the living of Sutton Mandeville, in Wilts, where he continued till his ejection by the Act of Uniformity in 1662. After his ejection he was kindly invited into the family of old Lady Hungerford, and he became tutor to her son. In 1674, he was called to succeed Mr. James Janeway, over the Presbyterian congregation at Rotherhithe. His discourses were on the most weighty subjects ; he preached "Christ and him crucified." Notwithstanding the persecuting laws in force against Nonconformity, he still continued his ministry, and often met with interruptions. At one time his goods were seized and sold at his door, and a *justice* of the peace *robbed* him of what money he had in the house. In this manner was property respected by those who administered the laws in the days of the *Stuarts*. In expectation of such a visit being repeated, Mr. Rosewell removed the best of his books to the house of a relation in the city where they were unfortunately consumed by fire.

The grand trial of Mr. Rosewell's faith was now approaching. On the 14th of September, 1684, he expounded the 20th chapter of Genesis. Some malicious informers, who had artfully introduced themselves into his congregation, by shamefully misrepresenting what he said, laid an information against him for High Treason ; upon which he was apprehended and carried before Judge Jeffreys, who demanded of him where he preached September 14th ? Mr. Rosewell said, in *Latin*, "That he hoped his lordship would not insist upon his answering that question, as he might thereby accuse himself." Jeffreys flew into a violent passion, and said, "He supposed he could not speak another sentence in Latin if it were to save his neck." Mr. Rosewell, thinking it more civil to answer in another language, spoke in *Greek*.

The judge seemed thunderstruck ; but, presently in a rage, ordered the messenger to take him away. After being detained in a public-house till past eleven at night, the judge's order came for committing him to the Gatehouse. On the 25th of October, 1684, he was arraigned at the bar of the King's Bench. The seat of justice was at that time degraded by one of the greatest monsters that have appeared in a human form. The infamous Jefferies treated him with the utmost indignity during the trial ; and in a fulsome harangue to the jury, persuaded them to find him *guilty* upon the evidence of some perjured informers, suborned for the express purpose of taking away his life. After his conviction, Sir John Talbot, who had been present at the trial, went to the king, and told him plainly, "that he had seen the life of a gentleman and a scholar, dependant on such evidence as he would not hang his dog on ;" and added, "Sir, if your majesty suffers this man to die, we are none of us safe in our houses." Whilst the king was listening to Sir John's narrative, *Jefferies* came in, and in a transport of joy related the signal service, which *he* and the *jury*, had rendered his majesty in convicting Mr. Rosewell : but, the king *cooled his ardour*, by telling him that Mr. Rosewell should *not die* ; but, that he must contrive some way to bring him off. Counsel was assigned Mr. Rosewell, to plead the insufficiency of the indictment, in arrest of judgment ; the consideration of which being adjourned till the following term, the king in the meantime granted him a pardon, and he was discharged. Mr. Rosewell outlived his trial about seven years, and died Feb. 14th, 1692, in the 62nd year of his age.—*P. and W.*

SAMUEL ROSEWELL, M.A., *Presb.* † In memory of Samuel Rosewell, minister of the gospel, whose zeal and labour for God, whose charity and love to men, whose courage and patience under long and acute pains, and whose joyful hope and triumph in death, gave the world a glorious example of Christianity. Born, 1679, Ob. Anno, 1722, æt. 42.

Head Stone, E. and W. 36,—N. and S. 20

This excellent and amiable divine was the first-born son of the above Thomas Rosewell. He was born in the year 1679, at Rotherhithe, where his father was pastor of a

M

Dissenting congregation, now dissolved. He was not more than twelve years of age when his father died. On observing the deep distress of his mother under this heavy trial, he endeavoured to comfort her, by telling her "that he hoped he might live to be some help to her." She often reflected upon this afterwards, with thankfulness to God, who inclined and enabled him in so great a measure to verify it.

Mr. Rosewell finished his education in Scotland, and there proceeded Master of Arts. His abilities soon procured him the notice of many respectable persons, so that he was called to engage in his public work as a minister at an early period. At length the celebrated John Howe invited him to preach to his congregation in Silver Street, in the character of his assistant. Upon the death of Mr. Howe, he continued to serve the same church, in the capacity of joint-pastor, with the noted Mr. John Spademan. He also was engaged in a lecture on the Lord's day evening, in conjunction with Dr. Grosvenor.

In the latter part of his life, Mr. Rosewell resided in Mare Street, Hackney, where he removed for the benefit of his health. He, however, continued to decline; and his increasing disorders greatly incapacitated him for public work. The last time he administered the Lord's Supper, he summoned all his spirits to the work, and was peculiarly spiritual and heavenly. He began the service in words to the following purport:—"My friends, we are met here once again to see Jesus; to see him set forth as crucified before our eyes: him who loved us, and gave himself for us, that he might wash us from our sins in his blood." But his aspect and great bodily weakness, were like those of a man dying in the service. His own affections, as well as those of his people, were greatly moved on this occasion; and, as it appeared likely to be *their last meeting in the church below*, many tears were shed on both sides.

From this time he was confined to his house, and very soon to his chamber and bed. In his last hours he afforded a distinguished example of the power of divine grace. Dr. Watts, who visited him at this period, gives an interesting account of his conversation, which he introduces in the following manner: "Come, my friends, come into the chamber of a dying Christian; come approach his pillow, and hear his holy language. 'I am going to heaven, and I long to be

gone, to be where my Saviour is. Why are his chariot-wheels so long a coming ? Then with both arms stretched up to heaven, he exclaimed, 'I desire to be with God. I hope I am a sincere Christian ; but I am the meanest, and the most unworthy. I know I am a great sinner ; but, did not Christ come to save the *chief* of sinners ? I have trusted in him, and I have strong consolation. I have been looking into my own heart, and have inquired, what are *my* evidences for heaven ? Has not the Scripture said, "*He that believeth shall not perish, but have everlasting life.*" John iii. 16. Now according to the best knowledge *I* have of what *faith* is, I do believe in Christ, and I **SHALL** have life everlasting. Does not the Scripture say, "*He that hungereth and thirsteth after righteousness, shall be satisfied.*" Matt. v. 6. Surely, *I* hunger and thirst after it ; *I* desire to be holy ; *I* long to be conformable to God ; and to be made more like *him* ; shall *I* not then be satisfied ? I love God, I love Christ ; I desire to love him more, to be more like him ; to serve him in heaven without sin. I have faith, I have love, I have repentance ; yet I boast not, for, *I have nothing of myself* ; I speak it to the honour of the grace of God, it is **ALL** of *grace* ! All are *nothing* without Christ ; it is *he* makes all acceptable to the Father ; and, *I trust in him*. My friends, I have built on this only foundation Jesus Christ ; this is *my* hope ; is it not *your* hope also ? I thank you for all your offices of love ; you have prayed with me, you have refreshed me ; I love and honour you *now* ; but, I shall meet you in heaven ! I go to *my* God, and *your* God, to *my* Saviour and *your* Saviour."

The nearer this good man approached his end, the faster he moved towards heaven. Indeed, through the whole of his painful and lingering illness, while God was pleased (as he used to express it) "to hold him hovering between *two* worlds," he stood affected to *both* much as the blessed apostle Paul did : that is, for any further service which God might have for him to do, he was willing to live ; but, otherwise, he was desirous to *depart* and to be with Christ, as *far* better. Under his severest bodily pains he never murmured nor repined ; but justified God, while he hoped and rejoiced in his mercy through the Redeemer ; of whose precious name he delighted to speak and hear. He enjoyed *much* of

heaven before he left *this* world ; which he did April 7th, 1722, in the 42nd year of his age.

Mr. Rosewell was a minister of considerable abilities ; and the fruits of his ministerial labours were very considerable. He was, in all relations, an ornament to the Christian character. From the "Confession of Faith," published by him, he appears to have been a strict Calvinist ; but he maintained his principles with candour. He was a most firm and consistent Dissenter ; and, in some of his writings, pleads with great spirit in behalf of civil and religious liberty. — *W.*

The following letter, written by Dr. Watts to Mr. Rosewell on the very day in which the latter died, is worth preserving. He was *living* when it arrived, but incapable of reading it :—

"Dear Brother Rosewell,

"Your divine conversation two days ago, so sweetly overpowered my spirits, and the most affectionate expressions that you so plentifully bestowed on *me*, awakened in me so many pleasing sensations, that *I* seemed to be a borderer on the heavenly world, when I saw *you* on the confines of heaven, and conversed with you *there*. I can hardly ask for your stay on earth, nor wish your services in the sanctuary after you have been *so much within view of the glorious invisibles* which the gospel reveals to us. Our anchor enters within the vail, where Jesus our forerunner is gone to take our places, Heb. vi. May your pains decrease, as your divine joys overpower them ! May you never lose sight of the blessed world of glory, and of Jesus the LORD of it, till the *storm is passed* and you are safely *arrived* there. May the same grace prepare *me* for the same mansions.

"Your affectionate friend and brother,

"ISAAC WATTS.

"Lime Street, 7th of April, 1722."

WILLIAM ROSS. † Here rests till the morning of the Resurrection, all that was mortal of the Rev. William Ross, late minister of Salem Chapel, Shadwell, who died Dec. 23rd, 1808, aged 31.

When time has worn these characters away,  
And this frail stone may totter o'er his clay ;  
The truths he preached shall stand the general shock,  
And rise superior as a mighty rock.  
Yea, he shall live and reign thro' endless days,  
While heaven's high arch resounds with Jesu's praise.

Head Stone, E. and W. 13,—N. and S. 13, 14.

**JOHN ROWE, Ind.** † Here lyeth the body of John Rowe, some time preacher in the Abbey of Westminster, who died October 12th, in the 52nd year of his age. Anno, 1677.

Under this stone is the body of Mr. Thomas Rowe, the eldest son of Mr. John Rowe ; late minister of the gospel in London. He departed this life the xviii day of August, in the year of our Lord 1705, in the 49th year of his age.

Here also lies the body of Mr. Benoni Rowe, minister of the gospel in London, who departed this life the 30th day of March, in the year of our Lord 1706, in the 49th year of his age. Flat Stone, E. and W. 30,—N. and S. 20.—The Inscription is nearly obliterated.

As above is what was inscribed on a flat stone, to the memory of a worthy father, and his two no less worthy sons.

John Rowe, M.A., was a Nonconformist minister of considerable learning and abilities ; he was born in the year 1626, at Crediton, in Devonshire. In the beginning of 1642, he was sent to New-inn College, Oxford ; but the city being afterwards garrisoned by the King's troops, he was removed to Cambridge. Upon the change of the times, he returned to Oxford ; and the Parliamentary visitors presented him to a fellowship in Corpus Christi College, in that University. His first public employ in the gospel ministry was at Witney in Oxfordshire. He afterwards became preacher at Tiverton. Upon the death of the Rev. William Strong, in 1654, he was called to succeed him as preacher in the Abbey Church, Westminster ; and pastor of the congregation gathered by Mr. Strong in that place. Among other remarkable persons who were members of Mr. Rowe's Church, was the Lord President Bradshaw.

King Charles II. being restored in 1660, Mr. Rowe gave way to the change of the times ; was ejected from the church ; and afterwards silenced for Nonconformity. He did not, however, give over preaching, but continued faithful to his people, and setting up a private meeting in St. Andrew's, Holborn, he preached to them there, as the rigour of the times would allow, till the time of his death. The words with which he concluded his *last* sermon are remarkable :—  
*" We should not (said he) desire to continue longer in this world than to glorify God, and finish our work ; and should be ready*

to say, '*farewell time, welcome blessed eternity: even so come Lord Jesus.*'"

Mr. Rowe died at his house in Gray's Inn Lane, Oct. 12th, 1677, in the 52nd year of his age. As a scholar, his qualifications were very eminent; but Christ was the chief scope of his ministrations and studies. The great mystery of godliness he would open up in that plain and familiar way, that the weakest capacities might understand. It was a saying of his, "That he knew no other bottom whereon to lay the stress of *his* salvation, than the incarnation and atonement of the Son of God." Shortly before his departure, he observed, "That though most were apt to look upon these as *speculative* subjects, yet *he* esteemed them as the most *practical*; as the very *heart* and *kernel* of our *salvation* was involved in them." When near the time of taking his flight to glory, he conversed much on the Holy Spirit, in the communications of his grace, and his powerful operations on the heart; and then ascended to enjoy more plentiful effusions in the celestial mansions.—*W.*

**THOMAS ROWE.** This excellent divine and eminent tutor, was born about the year 1657. He was the eldest son of the above John Rowe. To an ardent thirst for learning, he added very superior powers of mind, which qualified him in early life to become an instructor of others.

In 1678 he succeeded to the care of his father's congregation, which he removed to Girdlers' Hall, Basinghall Street, where they assembled during his life. About this time, also, he superadded to his ministerial engagements the care of a private seminary for training up young men to the ministry among the Nonconformists. In this employment he succeeded to that eminent scholar and divine, Mr. Theophilus Gale. At the revolution in 1688, his academy was in Little Britain. He had the honour of educating many excellent persons, who afterwards adorned conspicuous stations in church and state. Among his pupils was the celebrated Dr. Isaac Watts, who, in his nineteenth year, joined in communion with the church of which his tutor was pastor. And when Dr. Watts was invited to succeed Dr. Chauncey, as pastor of the Independent congregation in Mark Lane, Mr. Rowe was invited to preach at his ordination, on

March 18, 1702, which he did from Jer. iii. 15, "*I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.*" Besides Dr. Watts, Mr. Rowe had for his pupils other distinguished persons ; particularly Mr. Daniel Neal, our celebrated historian ; Dr. Hunt of Pinners' Hall ; Dr. Evans of New Broad Street ; Mr. Samuel Say of Westminster ; all of them Nonconformist Divines of singular learning and abilities in their day. As a preacher, his discourses were solid, judicious, and evangelical, and his labours were very acceptable ; so that he had a good congregation to the time of his death.

The avenues to death are multiplied ; nor can the strongest foresight, or the utmost precaution guard us from its approach. As Mr. Rowe was riding through the city, he was suddenly seized with a fit, fell from his horse near the Monument, and immediately expired. This event, melancholy for the church, but happy for himself, took place on the 18th of August 1705, in the 49th year of his age. His remains were interred in Bunhill Fields, in the same grave with his father.—*W.*

BENONI ROWE was son to Mr. John Rowe, and younger brother to the above Mr. Thomas Rowe. He was born in London about the year 1658. Mr. Benoni Rowe commenced his ministry at a very discouraging period for Nonconformists, and when he could have been swayed by no other than conscientious principles. During the reigns of Charles II. and James II., he appears to have been a minister in London ; but it is probable that his services were only occasional, and frequently interrupted. About the time of the revolution, in 1688, he settled at Epsom, in Surrey, and continued there till the death of Mr. Lobb, in 1699, when he accepted a call to succeed him as pastor of the Independent congregation in Fetter Lane. He also was one of the ministers who assisted at Dr. Watts's ordination. Mr. Rowe was taken away by death, on the 30th of March 1706, in the 49th year of his age ; and his remains were interred in the family vault, in Bunhill, with his father and brother. His eldest son was Mr. Thomas Rowe, who was united in marriage to the celebrated Miss Elizabeth Singer, the ornament of her sex, and well known by her excellent writings.—*W.*



**PATRICK RUSSEL**, *Scots Presb.* † Here lies the body of Patrick Russel, M.A., who departed this life the 27th of November, 1746, in the 70th year of his age.

Head Stone, E. and W. 4,—N. and S. 28.

Mr. Patrick Russel was the founder of the Scots Presbyterian Church in Crown Court, Covent Garden, which was gathered by him about the commencement of the eighteenth century. He was a Scotsman by birth, and born about the year 1676. Being licensed to preach the gospel, he laboured a few years in his native country. He afterwards came to London, and gathered a congregation chiefly of his own countrymen, of which he became the first pastor in the year 1710. His people met at first in a large room in St. Martin's Lane, probably St. Peter's Court, in the building afterwards occupied by the Quakers, which was originally a Presbyterian Meeting-house. The Meeting-house in Crown Court was erected about the year 1718. Mr. Russel was a serious judicious preacher, and instrumental of much good in his day. He died suddenly, Nov. 27th, 1746, in the 70th year of his age. He preached only on the Lord's day before his death, from Heb. xii. 2: "*Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.*" During the disputes concerning the Trinity in 1719, he divided with the subscribing ministers.—W.

**JOHN RULE**. † In memory of the Rev. John Rule, A.M., who departed this life, Nov. 9th, 1775, aged 55 years.

Flat Stone, E. and W. 24,—N. and S. 11.

**THOMAS RUTLEDGE**, D.D., *Scots Presb.* † The earthly remains of Thomas Rutledge, D.D., lie here interred. This servant of the Lord was in gospel doctrine, and in Christian piety, incorrupt; in innocency of manners and simplicity of life rarely equalled; after a course of evangelical love, piety, and faith, whereof during the period of 38 years within the Scottish Presbytery in London, he laboured for the salvation of men; and after a short illness, was by death removed, November 26th, 1818, in the 73rd year of his age.

Head Stone, E. and W. 33,—N. and S. 19.

**SAMUEL MORTON SAVAGE, D.D., *Ind.*** † Sacred to the memory of the Rev. Samuel Morton Savage, D.D., forty years pastor of a congregational church among Protestant Dissenters, in Bury Street, London, formerly under the care of the eminently pious and learned Dr. Isaac Watts; and Professor of Divinity in the Academy late at Hoxton, founded by William Coward, of Walthamstow, Esq. His superior natural abilities, extensive literature, and uniform piety, rendered him greatly respected by those who knew him, and enabled him with honour and fidelity to discharge the duties of private and public life. The approach of death, though attended with circumstances peculiarly trying, he met with exemplary patience, and Christian fortitude, and joyful hope. He died the 21st February, 1791, in the 70th year of his age.

Tomb, E. and W. 56,—N. and S. 1.

**Dr. Savage.**—This learned and respectable Divine was born in London, July 19, 1721. His grandfather was the Rev. John Savage, pastor of the Seventh-day Baptist Church in Mill Yard, Goodman's Fields. He was early led into an acquaintance with the Holy Scriptures; and, "the great things of salvation shone into his mind in so forcible and convincing a manner, as not only to bear down all objections, but so as to carry away his soul with joy, mixed with such an holy admiration, as if God himself had been personally speaking to him."—It was the design of his friends to place him in the National Church, under the patronage of his relative, the Lord Primate of Ireland; but, his *own* judgment determined him for Nonconformity. Encouraged and assisted by Dr. Watts, he entered on academical studies under the learned Mr. John Eames; on whose death, in 1744, Dr. Jennings being chosen Divinity Professor, made it a condition of his filling that post, that Mr. Savage (who had not then finished his academical course) should be his colleague, to lecture on mathematics, and other branches of literature and science. Dr. Jennings dying in 1762, the seminary assumed a new form, was removed to Hoxton, and Mr. Savage placed in the divinity chair. In 1747, he was chosen assistant to the justly esteemed Mr. Samuel Price, at Bury Street, and being afterwards associated with him in the pastoral office, he was ordained in 1753. On the death of Mr. Price, in 1756, he

became sole pastor, which office he held, with various assistants, till he resigned at Christmas, 1787, after a connexion of forty years. He was honoured with the degree of Doctor in Divinity, from the College of Aberdeen, in the year 1767. Dr. Savage, besides his pastoral charge at Bury Street, was for some years, afternoon preacher in Hanover Street; he was also for nearly thirty years one of Dr. Coward's Friday evening lecturers at Little St. Helen's.

Towards the close of life his health gradually declined; but his death was occasioned by a singular obstruction in his throat; an internal swelling of the œsophagus, which gave the most painful apprehensions. The œsophagus gradually became so contracted, that he became unable to swallow any nourishment, except by single drops; so that his family and friends saw him die by inches; he at last was reduced to a skeleton, and his bones all but came through his skin. As a natural consequence of the lingering nature of his disease, the dark valley was for a considerable time open before him, but, he was not terrified by the prospect: "*I am descending (said he) gradually into it; the face of death is smooth to me.*" Though he always possessed a nervous habit, and had formerly laboured under *great fears of death*, yet now his habitual frame was serene and cheerful; his fears were scattered; and a divine peace filled his mind. Not one impatient repining, or discontented word, proceeded from his lips. He calmly and cheerfully acquiesced in the will of God concerning him. A little before his dissolution, being asked whether he wished for anything? He replied, "I only long for my release;" which was granted him in the most gentle manner, without a sigh or a groan, Feb. 21, 1791, in the 70th year of his age.

Dr. Savage possessed good natural abilities. As a preacher, his discourses were pervaded by a serious evangelical spirit; but his preaching, though highly esteemed by some, was never encouraged by a large auditory. In religious sentiment, he was an Independent and a moderate Calvinist.—*W.*

JOHN SAUNDERS. † John Saunders, many years a faithful minister of the gospel, who died, Feb. 28th, 1822, in the 81st year of his age.

"He is faithful that promised." Heb. x. 23.

Head Stone, E. and W. 89,—N. and S. 50.

THOMAS SAUNDERS, *Ind.* † Sacred to the memory of the Rev. Thomas Saunders, late of Coventry, who departed this life the 29th of April, 1806, aged 68 years. He was an affectionate, able, and zealous minister of the gospel of Jesus Christ, nearly forty years.

Head Stone, E. and W. 64,—N. and S. 70.

Thomas Saunders was descended from an ancient family in Warwickshire. Laurence Saunders, a faithful minister of Jesus Christ, who held the living of Allhallows, Bread Street, at the beginning of bloody Queen Mary's reign, was a branch of this family. This good man, after an imprisonment of fifteen months, was brought to the Stake in the city of Coventry, and there witnessed a good profession. When he approached the place where he was to be burned, an officer told him that "he was one of those who had corrupted the Queen's realm with false doctrine and heresy; for which (said he) thou hast deserved death; and yet, if thou wilt reoke thine heresies, the Queen hath pardoned thee; *if not*, yonder fire is prepared for thee." Mr. Saunders replied "I hold no heresies; I hold the doctrine of God, the blessed gospel of Christ I hold; and *that* will I *never* revoke." Taking the stake, to which he should be chained, in his arms, he kissed it, saying, "Welcome the cross of Christ! Welcome eternal life!" On this the fire was kindled, and he sweetly slept in the Lord.

Thomas Saunders' grandfather (Julius Saunders) was an excellent man of God. He suffered three years imprisonment in Warwick goal, in the reign of Charles II. for Nonconformity. He was the honoured instrument of raising a large congregation at Bedworth, where an Independent church was formed, which has been favoured with a succession of evangelical pastors ever since.

Respecting Thomas Saunders, he was born in 1738. At the early age of ten or eleven years, he had many deep impressions made upon his mind of a religious kind. When he was about fourteen, he was placed under his uncle, the Rev. John Saunders, of Hertford, previous to his entering upon a regular course of studies, with a view to the Christian ministry. He then entered the Academy at Mile End, under Doctor Conder, &c. Having received pressing invitations from several congregations, he gave the preference to an unanimous call from the church of Christ at Bedworth.

his native place. Here he was rendered long and eminently useful; and his Church and Congregation was large and flourishing. In this station he remained about 23 years; when he removed, and took the charge of a congregation in Vicar Lane, Coventry; and in this city he dispensed the word of life upwards of fifteen years; when the all-wise Disposer of every event, was pleased to lay him aside from all further ministerial services, by an attack of the palsy. In the spring of 1801, having recovered a partial use of his limbs, he removed to Islington, near London, that he might spend the remainder of his days with his children, who were settled there. At length both his mind and body, became so much enfeebled, as to render him a truly pitiable object. At length he obtained an easy release, April 29th, 1806.

This good man was, in sentiment, a strict Calvinist; and as a preacher he was able, zealous, and affectionate. He filled every relation in life with a conscientious uniformity. He was never heard to utter one impatient or murmuring reflection during his long and distressing illness: but, having tasted the rich consolations of the gospel, and being blessed with clear views of his own personal interest in the salvation of Jesus, he is doubtless now in the triumphant enjoyment of eternal glory.—*Ev.*

SAMUEL SAY, *Presb.* † Sacred to the memory of the Rev. Samuel Say, of Westminster, who died in 1743, aged 68.

Head Stone, E. and W. 57,—N. and S. 12.

Samuel Say was born in the year 1675. His father, the Rev. Giles Say, was ejected by the Act of Uniformity, in 1662, from the living of St. Michael's, in Southampton. Being driven by the iniquity of the times from place to place, he at length settled at Guestwick, in Norfolk, as pastor of a Dissenting congregation, and died there, April 7, 1692. His son *Samuel*, discovering a strong inclination to the ministry, was placed for academical studies under the tuition of the Rev. Thomas Rowe. In his seminary he contracted an intimate acquaintance with Dr. Isaac Watts, who was a fellow student.

Mr. Say's first settlement as a preacher, was at Andover, in Hampshire; from thence he removed to Yarmouth, in

Norfolk; and after a short stay in that place, he settled in 1707, at Lowestoff, in Suffolk, where he continued 18 years. In 1725 he became co-pastor with Mr. Samuel Baxter, at Ipswich. On the death of Dr. Edmund Calamy, at Princes Street, Westminster, he was called to succeed him, where he settled in 1734; and, in that situation he continued till mortality put a period to his useful labours. He died, after a week's illness, of a mortification of the bowels, April 12th, 1743, in the 68th year of his age. His whole life was a fair transcript of the doctrines he taught; and he left the world with an entire resignation to the Divine will, supported by the hopes of future glory, founded on a full conviction of those all-important Truths, which he had so long and so pathetically imprest on the minds of others. Dr. Hughes, in his funeral sermon for him, says, "He was very hearty in believing and preaching the great principles of the atonement for sin by the death of Christ; and the enlightening and sanctifying influences of the blessed Spirit; how much so ever in *our* day there may be some that *depart* from those blessed doctrines." Mr. Say left an only daughter, who was married to the Rev. Isaac Toms, a Dissenting minister, at Hadleigh, in Suffolk; who left a son in the ministry, at Framlingham, named after his worthy ancestor, Samuel Say Toms.—*W.*

MANOAH SIBLEY, *Swedenborgian*. † Sacred to the memory of the Rev. Manoah Sibley, who for 52 years faithfully, ably, and zealously, preached the doctrines and truths of the New Church, signified by the New Jerusalem in the Revelations, from her commencement in the year 1788, and rejoined his beloved conjugal partner, in a glorious and beloved state of immortality on the 16th Dec. 1840, in the 84th year of his age.

"But know that the Lord hath set apart him that is godly for himself." Psalm iv. 3.

Head Stone, E. and W. 11,—N. and S. 22.

As Manoah Sibley appears to stand alone, without any approximation to the views of those ministers whose remains surround him, it may not be amiss to respond to the query, "What is Swedenborgianism?" It is the sentiment entertained by the followers of Baron Emanuel Swedenborg, a Swedish nobleman, who was born at

Stockholm, in the year 1688; and resided in a house in Bath Street, Cold Bath Fields, where he died, March 29th, 1772, aged 84. He was the writer of many mystical books, a list of which are now before the Editor. The followers of his dreamings, have not been a few, even in England; also in France, Germany, Sweden, and numerous other parts. Respecting their tenets, take it in brief,—Contrary to Unitarians who *deny*, and to Trinitarians who *hold* a trinity of Persons in the Godhead, *they* maintain that there is a divine trinity in the Person of Jesus Christ, consisting of Father, Son, and Holy Ghost; who is at once the creator, redeemer, and regenerator.—They hold the notion of pardon by the vicarious sacrifice of Jesus, to be a fundamental error; that the imputation of Christ's merits and righteousness, is an absurdity.—That the doctrine of predestination, and justification by faith alone, is a mere human invention.—That the material *body* never rises again; and, that the state and condition of man after death, is according to his past life in this world. Judging that the above specimen of "doctrines and truths!" will amply suffice the reader, and as the Editor has no account of Sibley to give, let us pass from his dust; for though *he* believed it not,—His *body* "shall rise again in the resurrection, at the last day." Mr. Sibley was, for many years, an eminent short-hand writer.—*Ed.*

ROBERT SIMPSON, D.D., *Ind.* † The Rev. Robert Simpson, D.D., twenty-six years resident Tutor of Hoxton Academy, who died 21st December, 1817, aged 72 years.

Head Stone, E. and W. 9,—N. and S. 22.

Dr. Robert Simpson was a native of Scotland, born at the farm of Little Tillerie, in the county of Kinross. For many generations his ancestors had been distinguished by their attachment to the cause of religion, and by the interest which they took in the maintenance and spread of evangelical truth. He was apprenticed to a respectable clothier in the vicinity of Dumfermline, and after the expiration of his time he removed to the north of England, and settled at Cutherstone, near Barnard Castle, in the county of Durham. At this period of his history he went about "to establish his own righteousness," not feeling the quickening energy of divine grace. He described himself afterwards as "a self-complacent and pharisaical religionist;" and, in his own

quaint way, once said to a minister, "If you have been converted in Scotland, take heed that you do not stand in need of conversion still." It was while attending the ministry of the excellent Mr. Prattman, of Barnard Castle, that divine light, and real conviction broke in upon his mind. His strength of intellect, excellence of character, and eminent devotion to God, marked him out for important service in the Christian church; accordingly he was introduced as a student to the theological academy, at Heckmondicke, under the care of Mr. Scott. He first received a call from the village congregation, at Haslingden, in Lancashire; from thence he removed to Elswick. After a time a way was opened to his settlement at Bolton, where he attracted a large congregation: and here he hoped to live and die. God however had otherwise determined respecting him. In the beginning of 1791, he received an invitation to become the theological tutor of Hoxton Academy. Here he continued, without interruption, to discharge the important duties devolving upon him, for the space of nearly 27 years, terminating his labours with his life, Dec. 21, 1817.

"The principles of Dr. Simpson were Calvinistic. He believed most firmly in the sovereign and eternal purpose of God, as the foundation of the everlasting covenant; in the irresistible and indispensable influence of the Spirit of God as the great effectual Agent in Conversion. He held the supreme Divinity, the real Atonement, and the Almighty grace of the Lord Jesus Christ; and the doctrine of Justification by the imputation of his righteousness alone: these important doctrines he held in close connection with the use of all the means of grace; and carried them all out to their personal fruits and evidences. He possessed a sound, an acute, and a penetrating judgment.

"After about twelve months of almost incessant pain, he was compelled at last to relinquish the instruction of his beloved pupils, and resigned his office as tutor. Within the last three months of his life, his frame of mind became unusually spiritual. His soul seemed daily to be ascending toward the skies. He felt not only ready to die; he welcomed the hour. The rays of glory fell upon the pinions of his faith, and from this vale of tears we caught the reflected beam, as he went upward towards the radiant



throne of his Father and his God. A very few days before his death, it was said to him, "Well, sir, you are getting nearer home."—"Home! (he exclaimed) yes, it will be an *indescribable* home to me." The observation was made, "It will be rendered sweeter by the pains and sufferings you are now enduring." "Sufferings! (he replied) my sufferings will all be forgotten *in an instant* when I come into *His* presence." He was asked,—“Do you know what it is to be in the PRESENCE of God?” He replied, “No, I know but little indeed about *that*,—but, I soon *shall* know.”—“Well, sir, (said some friends in the room to him) we shall follow you; and what a consolation to think *we are going one way*, and shall soon meet.” He said, “Yes, that we shall; it is certain and sure; there is no doubt at all about it: Christ will take care of *that*; he is full of the Father’s love.”—*Dr. Morison’s Fathers, &c.*

JOHN SKEPP, *Bapt.* † Here lyeth interred the body of Mr. John Skepp, late Minister of ye Gospel, who departed this life, December the 1st, 1721, and in the 46th year of his age.

Head Stone, E. and W. 68,—N. and S. 33.

John Skepp was born about the year 1675. He was originally a member of the Independent Church, at Cambridge, under the care of the famous Joseph Hussey; at what time he became a Baptist is not known. Prior to 1715, he was chosen Pastor of the Baptist Church, at Curriers’ Hall, Cripplegate; that Church of which Mr. Skepp himself says, “Your *foundation*, as to gospel order, was skilfully laid in the very beginning of troublesome times, by the indefatigable pains and care of that eminent servant of, and sufferer for Christ, Mr. *Hanserd Knollys*; and your *walls* were beautified by the labours of that evangelic son of consolation, Mr. *Robert Steed*. These *two* were your chief master-builders; by whose blessed ministry *you* were built, upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone.”

Mr. Skepp had not the advantages of a liberal education; but, after he engaged in the public ministry, he acquired, by laborious application, a good acquaintance with the languages in which the Scriptures were written. He excelled in the Hebrew; and obtained a considerable degree of Rabbinical

learning ; and, as Dr. Gill, then a young man, and recently settled in London, had taken a great delight in the Hebrew, so his conversation with this worthy minister, rekindled a flame of fervent desire to obtain a *more extensive* knowledge of it. At Mr. Skepp's death, the Doctor purchased most of his valuable Rabbinical books ; which became afterwards of great use to him, in the writing of his gigantic work, "The Exposition of the Bible," in 9 vols. folio.—At the Ordination of Dr. Gill, March 22, 1720, Mr. Skepp asked the usual Questions, and also preached to the Church, from Hebrews xiii. 17, "*Obeys them that have the rule over you,*" &c. Only twenty-one months from this period, Skepp's ministerial labours were ended ; but Gill's were continued for more than half a century afterwards. When the servant has done *all* his master's work below, his Lord will call him *Home*, and give him his glorious reward. Mr. Skepp was not pastor of the Cripplegate Church more than seven years, if so long ; but he was doubtless a most excellent servant of Christ. The celebrated Anne Dutton, who was dismissed from the church at Northampton, to join that under Mr. Skepp, says, "Upon my being fixed in London, under the ministry of the late Mr. Skepp, I found the waters of the sanctuary were indeed '*risen waters* ;' which filled my soul with wonder and joy. My fellowship with this church was sweet. The Lord dwelt in this Zion for *me* : he abundantly blessed her provision, and my poor soul was satisfied with gospel bread. He clothed also her *Minister* with salvation ; and, with her saints, *my* soul also did shout for joy. O the glory of God that I saw in this *House of His* ! In this *garden of God* I sat down under the shadow of my beloved with great delight, and his fruit was sweet to my taste ; yea, the enjoyment thereof did quicken my appetite, and set my soul a longing for that *happy* day, when I should feast upon His *glory-fulness*, as 'the Tree of Life' in the midst of the paradise of God."

We have no account extant of the last days of this man of God upon the earth. His sun went down at *noon*, or soon after. He died Dec. 1st, 1721, aged forty-six years. He was the author of only one work ; and this was not published till after his death. It is entitled, "DIVINE ENERGY: or the Efficacious Operations of the Spirit of God upon the Soul of Man, in his Effectual calling and Conversion ; being an

antidote against the Pelagian error." On the title page is this striking extract from Dr. Owen, "*That these things are now despised and laughed to scorn, is no part of the happiness of the present times ; as the EVENT will manifest.*" Dr. Gill published a second edition of this book in 1751, and prefixed to it a commendatory preface ; in which he says, "The worthy author was personally and intimately known by me, and his memory is precious to me. He was a man of singular talents and abilities ; of very quick, strong, natural parts ; of great diligence and industry in acquiring useful knowledge ; a warm and lively preacher of the gospel ; a zealous defender of the *special and peculiar doctrines* of it :—whose ministry was blessed to many souls.—*The subject matter of this Treatise is of the greatest moment and importance.*"—The late excellent Mr. James Upton, of Blackfriars, put forth in 1815, a third edition ; being urged thereto by his six worthy deacons, whose striking Letter, signed by their names, is inserted in Mr. Upton's Preface.

After Mr. William Morton, who succeeded Mr. Skepp as pastor of the Cripplegate Church, the Lord blessed them from the year 1730 to 1765, with the invaluable labours of the celebrated John Brine. In 1799, the church removed from Curriers' Hall, to the Meeting-house in Red Cross Street, and about 1807, or soon after, became extinct.—*I. and W.*

"Bury me with my fathers." Gen. xlix. 29.—In this grave the mortal body of the Editor of "Bunhill Memorials," must shortly be laid. He has already taken possession of it, by depositing therein the sacred dust of a dear son-in-law, also of a lovely grandchild ; and, within these few days, has committed to its keeping, for a time, the remains of his own beloved wife, with whom he spent a most happy union of nearly forty-four chequered years.—We shall mingle in the grave with the great *Skepp*, but,—our motto is, "*Resurgam,*" we shall rise again !

Our flesh shall lay in *Bunhill's* ground,  
Till the last trumpet's joyful sound ;  
Then—quit our *grave*, with sweet surprise,  
And, in OUR SAVIOUR'S image rise.

FRANCIS SPILSBURY, *Presb.* † The Rev. Francis Spilsbury, died the 3rd March, 1782, aged 76 years. Pastor to the Dissenting Congregation at Salters' Hall, during a

period of 40 years. His undissembled piety towards God ; his diligence in the church of Christ ; his candour, benevolence, and love to mankind, (an example so truly worthy imitation) have induced his son-in-law to erect this inscription to his memory.

Where shall I find him angels, tell me where,  
Whose work is done, who triumphs in the past,  
Whose yesterday's look backward with a smile.—*Young.*

Tomb, E. and W. 106,—N. and S. 51.

**Francis Spilsbury.**—This worthy minister had the honour to descend from ancestors, who for several generations distinguished themselves in the cause of pure and undefiled religion. His grandfather, *John Spilsbury*, was many years minister of Bromsgrove, in Worcestershire. He was one of the noble army of two thousand confessors, who on Black Bartholomew-day, 1662, quitted their livings in the established church, in order to preserve that peace of conscience, which was invaded by the arbitrary and unprincipled measures of a corrupt and dissolute court. He was for several years either confined to his house, or forced to keep out of the county, the writ *De excom. cap.* being out against him for the crime of preaching the gospel. After he had been imprisoned for some time in the county gaol, when he was released, he said, "I shall not henceforward fear a prison as formerly, because I had so much of my heavenly Father's company, as made it a *palace* to me.\*

Mr. Spilsbury's father was also an excellent minister, and many years pastor of a congregation at Kidderminster, he died in the year 1727.

Francis Spilsbury was born at Kidderminster in the year 1706. Being intended for the ministry, after passing through the usual course of grammar learning, he was placed under the tuition of professor Latham, at Findern, in Derbyshire ; and from thence he went to Glasgow University. When Mr. Spilsbury returned from Scotland, he resided some time at Kidderminster, as assistant to Mr. Bradshaw ; at length he undertook the pastoral care of a society at Bromsgrove.

\*—A word in season [June, 1849] for our Christian brother, the Rev. James Shore, now in Exeter goal, for the *same crime* of preaching the gospel. Query.—Would he exchange it for Bishop Phillpott's *palace* ?

Thence in 1737, he removed to Worcester as pastor over the Presbyterian congregation in that city. From Worcester, Mr. Spilsbury removed in 1742, to London, to be colleague with the Rev. John Barker, at Salters' Hall, and in this important station he laboured the long period of forty years, even to the end of his days. Mr. Spilsbury's life was prolonged to a good old age; and he remained in full possession of his faculties to the last. But a day or two before his departure, he declared he had but one anxiety on his mind, and that was, "a solicitude to know how far he had been made useful in the work of the ministry." His death took place March 3rd, 1782, in the 77th year of his age.

Mr. Spilsbury was a man of most amiable character. His compositions for the pulpit were plain and simple; but, as his manner was somewhat feeble, and he possessed but little animation, his ministry was not popular. In his doctrinal sentiments he may properly be pronounced a Baxterian. In promoting the cause of the destitute, he was indefatigable; and greatly exerted himself for the relief of poor ministers, widows, and orphans. He was a man of ardent piety; and though he experienced some severe trials, he bore them with Christian fortitude.—*W.*

JOHN STAFFORD, D.D., *Ind.* † The Rev. John Stafford, D.D., forty-two years pastor of the Congregational Church, meeting in New Broad Street. In refuting error he was skilful, in defending truth he was bold; in his work as a Christian minister, and in his duty as a pastor he was zealous and faithful. He departed this life, Feb. 22, 1800, in the 72nd year of his age.

Tomb, E. and W. 21,—N. and S. 4.

Dr. Stafford was born in August, 1728, in the town of Leicester. Some peculiar providences which took place, made a lasting impression on his mind; so that he became experimentally acquainted with the grace of the gospel, and was induced to leave his secular employment, which was that of a woolcomber, and devote himself to the work of the ministry. He first entered the academy at Northampton, under Dr. Doddridge; and finished his studies at Mile End, under Dr. Conder. On his removal to London, he joined in communion with the church in New Broad Street, under Dr. Guyse. His first ministerial labours were spent at Royston,

and St. Neot's. Dr. Guyse being advanced in age, having lost his sight, and growing very infirm, Mr. Gibbons was invited to be co-pastor, which he accepted, and was ordained on May 11th, 1758. The Editor of "Bunhill" is in possession of a copy of the most interesting services of that day, in a pamphlet of ninety pages, 8vo. The charge delivered to Mr. Stafford by Mr. Thomas Hall, is most weighty and powerful. He says to him, "Let me earnestly beseech, and solemnly charge you, my brother, in the presence of the Lord Jesus, and in the midst of this church of the living God, that you constantly watch and pray, that, you may never in any instance, at any season, or, upon any occasion, *desert or balk the TRUTH*; no, not through the flattering *smiles* of the dearest worldly friends, or, the threatening *frowns* of the most avowed and bitter enemies. Shun not to declare any one truth of divine revelation. O, with what insolence and boldness, do some contradict the Scripture-doctrines of the *Eternal Deity* of the Son of God; of the infinite merit of his *Atonement*, and the imputation of his Righteousness; together with the *Personality and Deity* of the infinitely blessed and Holy Spirit. They deny the absolute necessity of his *discriminating, efficacious, and omnipotent grace*, by which precious souls are renewed, and the hearts of sinners turned to God. How many are there who dispute against the *sovereignty* of God's *mercy*; the *immutability* of his love; and openly deny the doctrine of the saints certain and *final perseverance* in grace to glory; with other *grand articles* of the Christian religion, in which the *glory of God, Father, Son, and Spirit*; the *comfort* of believers, and the *power* of true godliness are most nearly concerned! O watch and pray, that you may with all holy boldness, as well as meekness, and patience, *speaking the TRUTH as it is in Jesus*."

Dr. Stafford was not forgetful of the solemn Charge which he had received. He continued pastor of the church in New Broad Street until the time of his death, a period of nearly forty-two years. He preached his last sermon Oct. 6th, and was abroad for the last time, Nov. 10th, to administer the Lord's Supper; when, in the most impressive manner, he solemnly, and with many tears, resigned *himself and his people*, into the Lord's hand, to receive prosperity or affliction, chastening or consolation, life or death, at *his pleasure*: and he earnestly prayed, that, if no more permitted to meet

again on *earth*, they might all meet around the Redeemer's throne in *heaven*. About a month before his decease, upon an inquiry respecting the state of his mind, in the view of his departure, he answered, "I have been favoured for so many years with an habitual readiness for death, that I never expected to meet with much difficulty in it. I find the same faith, the same hope, the same trust, the same precious promises to support me; so that I have not one trouble on my mind, either respecting this world, or that to come." *O happy saint!* A few days before his death, he was overheard saying, "So shall I be ever, ever, ever with the Lord." To the last he was perfectly sensible and resigned, waiting for his great change, which took place Feb. 22nd, 1800, in the 72nd year of his age. "Dr. Stafford was a true believer in the Son of God; a man of real religion, and an able and faithful minister of the gospel. He was one of great judgment in the things of God; a workman that needeth not to be ashamed, rightly dividing the word of truth."—*W.*

SAMUEL STENNETT, D.D., *Bapt.* The Latin inscription on the Tomb is nearly obliterated.

Tomb, with Head Stone, E. and W. 47,—N. and S. 64.

The name of *Stennett* is rendered illustrious as comprising a race of ministers, who, for several generations were ornaments to religion, and to the cause of Protestant Dissenters, as always combined with civil and religious liberty. This work must necessarily be limited to the account of those worthies whose remains are in Bunhill Fields, or else we might glance at *Edward Stennett*, who took a very active part in the civil wars, was Pastor of the seventh-day Baptist church, at Pinners' Hall, and died about the year 1689. Also, of his son *Joseph*, who succeeded his father in the ministry, and died in Buckinghamshire, in July, 1713, aged 49. An exceedingly long and *most excellent* Inscription, as placed on his Grave-stone, in Hitchenden, Bucks, is preserved in "*Wilson's*" history.

Samuel Stennett, D.D., was the younger son of Dr. Joseph Stennett, who was born in London, in 1692. He was many years pastor of the Baptist church in Exeter. In the year 1737, he removed to London, and became Pastor over the Church in Little Wild Street; Dr. Gill and Mr. Samuel

Wilson, preached at his Ordination. A mortification in his foot, under which he laboured six months, issued in his death, at Bath, on February 7, 1758, aged 66. In a noble letter, written by him, to the members of his Church in London, about two months before his death, he says, "It is my great comfort, in the views of *eternity*, that I have been led in these changeable sad times, steadily and constantly to maintain those doctrines, which I find are *able to support me at such a season as this*. I always thought the great design of the gospel was to lay the creature in the dust, and to exalt the great Redeemer of the church." Dr. Gill's funeral sermon for him, from Phil. i. 21, is one of vast importance.

Samuel Stennett, concerning whom we have now more particularly to record, was born at Exeter about the year 1727. He was called by the grace of God to a saving knowledge of the truth in early life. The 437th hymn in Rippon's Selection was written by him, as descriptive of his conversion :—

Come ye that fear the Lord,  
And listen while I tell;  
How narrowly my feet escap'd  
The snares of death and hell !  
O may I ne'er forget,  
The mercy of my God;  
Nor ever want a tongue to spread,  
His loudest praise abroad.

Under these impressions, he presented himself a living sacrifice unto the Lord. He was baptized by his father when very young, and became a member of the church in Little Wild Street, of which he was an ornament for more than fifty years, forty-seven of them he ministered to the church there, first as assistant to his father, and afterwards as his successor in the pastoral office, to which he was ordained in the year 1758. In the year 1753, the University of Aberdeen conferred on him the degree of Doctor of Divinity.

The death of his beloved wife was a very great affliction to him ; who, though she had been somewhat declining in her health for some time, was yet confined to her bed only about a week. Her death was an event which presaged the Doctor's own removal ; he did not appear to have any further regard for living in this world, or to think of his long continuance in it. All his talk seemed to be a repetition of these words, "The time of my departure is at hand." The duties of his ministry indeed he seemed to attend with



redoubled diligence, as if aware that the night was coming when he could no longer work; nor could he be withheld from those superabundant exercises which were very detrimental to his health. His people long retained the savor of the two last discourses he preached to them: one of them especially, on Christ as an High Priest, "touched with the feeling of our infirmities;" which was the result of his meditations during a sleepless night the preceeding week, but, a night so comfortable as, he confessed, he had never before enjoyed in his life. He treated of the perfect knowledge the Lord Jesus had of all his people's wants; the tender care he exercises over them; and, the sufferings he underwent for them; and hence he exhorted his people to "come boldly to the throne of grace; that they might obtain mercy, and find grace to help in time of need." Just before he was confined to his bed, he prayed earnestly in his family, "that God might give him an easy passage out of life;" and God granted him that which he requested. Some vinegar and other ingredients being given him as a gargle for his throat, he said, with great emotion, "And in his thirst they gave him vinegar to drink. O when I reflect upon the sufferings of Christ, I am ready to say,—what have I been thinking of all my life! What he did, and suffered, are now my only support. He is able to keep that which I have committed to him, against that day." Upon another occasion he repeated, with much emphasis, a verse of a charming hymn he had formerly composed:—

Father at thy call I come:

In thy bosom there is room

For a guilty soul to hide,—

Press'd with grief on every side.—*Rippon, 276.*

To his son, who came to see him, he said, "My son, God hath done great things for us. He is very gracious to me; and, I can leave myself, and my family in his hands." He expressed with energy, "Other foundation no man can lay, than that is laid, which is Jesus Christ." "Christ is to me the chief among ten thousand, and altogether lovely." He departed in a tranquil, easy manner; falling asleep in Jesus, August 24th, 1795, in the 68th year of his age. His remains were deposited in his family vault in Bunhill Fields; where his beloved wife had been interred only a few months before him.—*Bapt. Register.*

**JOHN STEVENS, *Bapt.*** † Sacred to the memory of the Rev. John Stevens, who exchanged mortality for immortal vigour, and for a crown of life; after a long affliction of excruciating pain from the stone, &c., under which he enjoyed great supports, lively joys, and strong comforts; composedly and resignedly waiting and wishing for the uninterrupted enjoyment of his covenant God, whom living, he delighted to proclaim; whom dying he glorified, October 17, 1778, aged 56.—Rev. xiv. 13, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Look up my friends, pant towards the eternal hills,  
 Those heavens are fairer than they seem;  
 There pleasures all sincere glide on in crystal rills:  
 There not a dreg of guilt defiles,  
 Nor grief disturbs the stream.  
*That* Canaan knows no noxious thing,  
 No cursed soil, no tainted spring,  
 No roses grow on thorns, no honey wears a sting.

Head Stone, E. and W. 81,—N. and S. 35.

John Stevens was born about the year 1722, at a small village near Exmouth, in Devonshire. Being bound apprentice to a ropemaker, in Plymouth, he received his first religious impressions under the celebrated Andrew Kinsman. He soon commenced preaching, and coming up to London, he was introduced to the Tabernacle, in Moorfields, and officiated there for some time. Afterwards embracing the sentiments of the Baptists, he received an invitation to succeed the Rev. George Braithwaite, as pastor of the Baptist Church, in Devonshire Square, and was ordained there, in May, 1750. Upon the resignation of Dr. Gill, he was chosen, in conjunction with Mr. Brine, to carry on the Wednesday evening lecture, in Great Eastcheap. At his setting out in the ministry, Mr. Stevens was exceedingly popular; had a crowded congregation wherever he preached, and which continued for several years; when being removed from Devonshire Square, he engaged a newly erected Meeting-house, in Redcross Street, and formed those persons that adhered to him into a church, to whom he preached till

1781. He died in 1778.

his death. He endured a long bodily affliction, and was subjected to the most excruciating pain; from which he was released, Oct. 17, 1778, aged 56.—*W.*

**SAMUEL STOCKELL, *Ind.*** † Here lies the body of that faithful minister and servant of Jesus Christ, Mr. Samuel Stockell, pastor of a church near Cripplegate, London; who departed this life, May 3, 1750, in the 49th year of his age.

Head-Stone, E. and W. 14,—N. and S. 33.

Samuel Stockell was a person who, by his petuliarities, excited for some years, a considerable degree of attention in London. He was originally a member of Mr. Hussey's Church, in Petticoat Lane, Whitechapel; and, after a time, was chosen assistant to Mr. Samuel Harris, in Mill Yard, Goodman's Fields. Subsequently a new Meeting-house was built for him, in the way from Spitalfields to Hackney; and when the Meeting-house in Redcross Street, *opposite* Dr. Williams' Library, became vacant, he in 1728, removed into it; and in that place continued preaching till his death, a period of 22 years.

Mr. Stockell was not deficient in natural ability, and having considerable fluency of speech, he acquired great popularity; his followers considering him to be a very *deep* and spiritual preacher, and as having attained to an eminence in divine knowledge greatly above his fellows. It must however be acknowledged, that, by a diligent study of the Scriptures, he attained to a considerable knowledge upon theological subjects. The Editor of Bunhill is in possession of his principal work, entitled "The Redeemer's Glory Unveiled;" which is rather a curious performance, yet contains some weighty things. In his Dedication to the Church in Redcross Street, he says, "It administers abundant joy to my soul, when I consider many of you as seals to my ministerial labours. But I am jealous over *some* of you, fearing that you have only a *name* to live, and that your *hearts* and *works* are not right before God: that you are *dead*, while you have a name in God's house, and a place within its walls." Faithful dealing this; and no doubt but the writer had good ground for these remarks. Q that church members might be concerned to be free from our Lord's declaration—

"Thou hast a name that thou *lovest*; and art *dead*." Rev. iii. 1.  
 It is to be feared that many members of churches, if not dead in trespasses and sins, are very dead and lifeless in their frames, in the exercise of grace, and in the discharge of incumbent duties. O for more spiritual life, liveliness, and activity in our churches! Mr. Stockell maintained a conversation suitable to his Christian profession; and died May 3rd, 1753, aged about 49 years.—*W. and Ed.*

**RICHARD STRETTON, *Presb.*** Richard Stretton, M.A. was born about the year 1632, at Claybrook in Leicestershire, and was educated at New College, Oxford. Being ordained to the ministry by the presbytery at Arundel, in October, 1658, he became assistant to the celebrated Dr. Francis Cheynel, at Petworth, who was ejected from that living in 1660. In the year 1677, Mr. Stretton gathered a congregation which met at Haberdashers' Hall, which it is apprehended was erected for him. In the year 1683, he suffered six months imprisonment, in Newgate, for refusing the Oxford oath; being the first of ten ministers imprisoned there on the same account. Upon his release, Mr. Stretton continued to preach privately to his congregation as opportunity offered; and for the liberty granted by the act of parliament after the Revolution, he was very thankful. To his poor brethren in the country, he proved a generous helper; and was a principal person in supporting the Fund for assisting them, and their poor congregations. This good man continued doing good to the last. It was a frequent petition in his family prayers, "Lord grant that we may be *useful* while we are here; and, that we may not be *wanted* when we are *gone*." In his last sickness he expressed a cheerful resignation to the will of God; an entire dependance on the grace of Christ; and a believing comfortable expectation of future glory. He finished his course, July 3, 1712, at 80 years of age, and was buried in Bunhill Fields, but the place of his interment therein is not now known.—*P. and W.*

**HENRY STUBBES, *Presb.*** Henry Stubbes, M.A., was born at Upton, in Gloucestershire. He was first minister of St. Philip's in Bristol, and afterwards of Chew-magna. In 1654 he preached in the city of Wells; but the Act of Uniformity found him at Dursley. Upon quitting this

living, he went about preaching from place to place, with unwearied diligence and great success. After he had preached a while in London, he had a *preferment* to a parish church in Gloucestershire of EIGHT POUNDS per annum; and was permitted to continue there for some years in peace, by the *honest connivance* of the Lord Bishop of Gloucester. The latter part of his life he spent in London, as minister of the Presbyterian congregation in Leather Lane, Holborn. He died July 7, 1678, aged 73 years; having been engaged in the work of the ministry about 50 years.—Mr. Stubbes was a plain fervent preacher, and eminently successful in the conversion of sinners. The *preface* to his last Will and Testament is very striking. Just take a short extract.—“I commit my soul into the hands of God, wholly trusting in Jesus Christ my dear Lord and Saviour.—I commit my body to the earth, from whence it was taken, in sure and certain hope of a resurrection to eternal life, building on that *sure word* in John vi. 40.—I leave my fatherless children to the Lord, who hath promised to be a father to the fatherless, Psalm lxxviii. 5.—I exhort my *widow* to trust in the Lord, of whose care she hath had no little experience; and I desire her to read often Jer. xlix. 11, and Heb. xiii. 6.—The congregations to which I have been a preacher, I commend to God, and to the word of his grace, which is able to build them up, &c., Acts xx. 32.—As for my kindred according to the flesh, my heart's desire and prayer to God for them is, *that they may be saved*.—For my brethren in the ministry, my prayer is, “That they may take heed to themselves, to feed the Church of God, which he hath purchased with his own blood,” Acts xx. 28. And for the whole land of my nativity, my humble prayer to the Lord of all grace and mercy is, that the *power* and *purity* of the gospel, together with a faithful ministry to dispense the same, may be continued and preserved therein.”—Mr. Stubbes remains “rest in hope,” in some part of Bunhill Fields.—P.

JOSEPH SWAIN, *Bapt.* + In memory of the Rev. Joseph Swain, of Walworth, obt. April 14th, 1796, æt. 35.

Head Stone, E. and W. 84,—N. and S. 30.

Joseph Swain was born at Birmingham in the year 1761. His father and mother died when he was very young, which was no small disadvantage to him with regard to his

education. At an early age he was put apprentice to an Engraver. On his coming to reside in London, he became acquainted with a circle of gay and thoughtless youths, that were extremely fond of plays and dancing; and being himself naturally of a lively cheerful disposition, and possessing a poetical turn of mind, his company was much desired and sought after. At this period he composed some Songs, Poems, and Plays.

However, in the midst of these carnal pursuits, it occurred to his mind, that he was in the road to destruction, and that his end would be miserable. He therefore purchased a Bible; his convictions of sin increased; and his conscience became greatly alarmed with apprehensions of eternal ruin. In his Diary of April 2, 1782, he describes the state of his mind.—“I was followed, for about six months, with dreadful ideas of eternal torments, fearing lest by fire, or sickness, I might be removed into the endless fire of hell. Still I found that I loved my sins, and was not able to give them up, though I feared the punishment due to them. After a long succession of these things, together with many *legal* workings, and various attempts to make my own peace with God; as I was going one day with my companions in sin, to a place of entertainment, I felt my heart gradually melted, not only into love of *being*, but, into love of my own *well being*. I then attempted to seek God by prayer, to which exercise I had hitherto been a stranger. I had also many passages of Scripture brought to my remembrance; wherein I saw myself as a *sinner*, and Christ as a *Saviour*. Yea I saw and believed that he died for *me*, and that I should soon be with him in glory. O how did my enraptured soul rejoice, at that time, in this great salvation. So great was the peace and satisfaction of my mind, that I thought I could bear to be confined in the darkest dungeon, provided I might feel there, what I *then* felt, of the presence of God in my soul.—But ah! the heavenly vision was not of long continuance, as I soon found by experience: the heavenly scene was snatched away, leaving but the remembrance of it; except that, in my heart, I felt an *aching void* that Christ could only fill.”

No sooner was Mr. Swain acquainted with the way of salvation, than he began to warn his companions of their danger; and told them plainly, that, if they would not go

to heaven with him, he would endeavour to go there by himself. Having been used to write *Songs*, and to sing them for the amusement of himself and his carnal companions ; he now began to write some precious *Hymns*, which employment proved very beneficial to his spiritual mind. As he was singing one of his Hymns, a person overhearing him, inquired "whose it was?" He replied, "It is my own." This friend gave him an invitation to go with him to Spa Fields Chapel, to which he consented. But it is not easy to describe the surprise he felt, and the delight he enjoyed, in hearing the same things from the pulpit, which he himself had so recently experienced. This discourse, which was preached by Mr. Wills, was the first *evangelical* sermon he ever heard. He said, "I am sure what the preacher said is true ; for, he has described my feelings better than I can myself."—Soon after this, he was taken to hear an *Arminian* preacher ; and his friend conversing with him respecting that sermon, and he giving his opinion upon it with some freedom, the person replied, "Why you are a *Calvinist*." Mr. Swain, not knowing the distinction between the various denominations, answered, "I am no *Calvinist*, I am a *Christian*." The friend, however, finding his sentiments to bear that aspect, advised him to go and hear Dr. Rippon ; saying, "I think his preaching would suit you." Accordingly he went, and after attending the Doctor's ministry at Carter Lane for some time, he made a public profession of his faith in Christ Jesus, was baptized May 11, 1783, and went on his way rejoicing. Indeed about this time he was so remarkably full of love and zeal, that some of his friends thought he would soon be in heaven. After hearing a sermon, preached by John Berridge, he said to his wife, "My dear, I do think I shall die with joy."—Reader, take his rapturous experience, in his own words.

"Heaven draws my spirit to its blissful shore,  
And bids my heart to things eternal soar ;  
Earth holds my senses by a thousand strings,  
And, when my thoughts would mount, contracts their wings.  
From what strange cause springs this peculiar strife?  
I long to die,—yet still am fond of life:  
I bless the Lord who lends me vital breath,  
Yet leap for joy, at thought of certain death !

"O when the Lord himself, with gracious power,  
 Displays his glories in some favour'd hour;  
 When love appears supreme upon the throne,  
 And points my soul to its immortal crown;  
 Loosens the strings which held my heart to earth,  
 Up springs the passions of celestial birth:  
 And, one bright glance of Jesus, makes me say,  
 I've none, on EARTH,—in HEAV'N I've none but THEE!"

Mr. Swain on being called out by the church to the work of the ministry, commenced his stated labours at East Lane, Walworth, in June, 1791; and his preaching there being rendered very useful, a church was formed, and he was ordained to the pastoral office over them February 8th, 1792. Mr. Swain also preached a Lord's Day evening lecture at Devonshire Square meeting, for several years; and attracted by his evangelical style of preaching, a large congregation. His hearers also at Walworth greatly increasing, they first erected galleries, which proving insufficient, they enlarged the place; but so crowded even then was the meeting-house, that they determined to enlarge it a second time, but a little while previous to his last illness. His church also which at its formation consisted only of twenty-seven members, in the short space of four years increased to upwards of 200. Such an addition, under one minister, in so small a space of time, is rarely known.

But, in the meridian of life, and in the midst of his ministerial usefulness, his Lord and Master was pleased to call him home. He had an infirm constitution, and frequently laboured under much bodily weakness; but he was favoured to enjoy an habitually cheerful disposition. His last illness was comparatively short, but very affecting; being for a considerable part of the time under the controlling power of a strong delirium. When this subsided, the frame of his mind was serene and comfortable. He said to his wife, "O my dear, I perceive I have been under a mistake; I thought I was getting better, but I now feel I am very bad. I have been seeking the Lord about my case, and can get no other answer, but this, "*Set thy house in order; for, thou shalt die, and not live.*" On seeing her much affected, he said, "O, my dear, don't grieve; the Lord can make you a happy widow. You were happy in the Lord before you knew me, and he can make



you happy when *I am gone.*" He then exclaimed, "O my dear Redeemer! am I coming to thee so soon? *Is my work done?* It is just fourteen years since I first knew thee, Lord! If it were thy will, I should rejoice to labour a little longer with the dear people: yet, not *my* will, but *thine* be done." After conversing about *temporal* concerns, he returned to the solemn subject of death; and said, "I am not afraid to die; I have not the shadow of a doubt: *I know that I shall receive my crown.*" He exhorted those around him to aim at living near to God; and to wrestle with him in prayer, for the fulfilment of his gracious promises. After being greatly afflicted for about fourteen days, he was dismissed from all his labours and cares; from all temporal sufferings; and, doubtless, was received into the bosom of eternal bliss, April 14th, 1796, in the 36th year of his age; having been in the work of the ministry only about five years. His remains were deposited in Bunhill Fields, April 22nd, and his funeral was attended by some thousands of people; very many of whom were deeply affected to think that they should *see his face no more.* Mr. Abraham Booth delivered the address at the interment; and on the following Lord's day, Dr. Rippon and Mr. Upton preached funeral sermons on the occasion, at Walworth, to crowded congregations.

As a Christian, and a gospel minister, Mr. Joseph Swain rejoiced in, and preached the glorious doctrines of sovereign grace, and revered the authority of divine precepts. As a pastor, he was laborious, watchful, faithful, and affectionate. He was a strenuous advocate for what he considered as the *revealed will of his Lord*, whether it respected doctrines or precepts; positive institutions, or, the *primitive* order of Christian Churches; while he esteemed all those whom he considered as loving our Lord Jesus Christ in sincerity. His Walworth Hymns have almost an incomparable gospel sweetness in them. His *poetical* Letter, addressed to Mr. Pearce, of Birmingham, comprises fifty verses, and contains a precious all-interesting account of his conversion to God. It ought to be circulated among the churches of the saints, by tens of thousands. With the following beautiful lines, written by Swain, the Editor of Bunhill Memorials reluctantly closes this account. Reader! listen to him!

I love to think of Heaven, where I shall meet  
 My fellow travellers; and where no more  
 With grief or sin my mind will be disturb'd:  
 Where holy saints, and holy angels, dwell  
 In constant harmony, and mutual love!  
 But, when my heart anticipates the sight  
*Of God incarnate—wearing on his side,*  
 And hands, and feet, those *marks* of love divine  
 Which he on Calvary for *me* endur'd,  
 All heaven beside is swallowed up in *this*;  
 And *He* who is my *hope* of heaven *below*,  
 Appears the *glory* of my heaven *above*.”——*I. and Ed.*

THOMAS TAYLER, *Presb.* † In this vault rest the remains of the Rev. Thomas Tayler, who departed this life on the 23rd of October, 1831, in the 97th of his age. He was minister of the congregation in Carter Lane, Doctors' Commons for forty-four years, thirty-three years of which he was the pastor. “Blessed are the dead which die in the Lord.”

Tomb, E. and W. 71,—N. and S. 3.

This venerable minister was born in the neighbourhood of Kidderminster. In early life he frequently attended at the Old Meeting at Kidderminster, where he had the benefit of sitting under the zealous and faithful ministry of the excellent Mr. Benjamin Fawcett. Being intended for the ministry, he was sent to the academy at Daventry, under the superintendence of Dr. Ashworth. Subsequently, he was called to reside in the family of Mrs. Elizabeth Abney, at Stoke Newington, in quality of her chaplain; and he frequently preached in her country house at Tilford. From the circumstance of his residing under Mrs. Abney's roof, as well as from the amiable features of his character, he has been frequently styled “a second Dr. Watts.” The situation of afternoon preacher at Carter Lane becoming vacant in 1766, Mr. Tayler was appointed to fill that service; and was afterwards elected into the Merchants' Lecture at Salters' Hall. Mr. Pickard dying in 1778, Mr. Tayler was chosen to succeed him as pastor at Carter Lane, where he continued to the close of his long life. For many years the congregation had been in a declining state, but that matter may be easily accounted for. The editor possesses no materials relative to the closing scene of this very aged minister.—*W.*

**DAN TAYLOR**, *Gen. Bapt.* + The Rev. Dan. Taylor, many years pastor of the General Baptist Church in Church Lane, Whitechapel, London. Born December 17th, 1738, died November 26th, 1816.

"His praise is in all the churches."

Head Stone, E. and W. 57,—N. and S. 51.

Mr. Dan Taylor was born in the neighbourhood of Halifax, in the year 1738. He seems to have been at an early period of life exercised respecting the things which concerned his eternal peace. About the age of twenty, he became engaged with the Wesleyan Methodists, and was actively employed in visiting the sick, and conducting prayer meetings among that people. But he soon began to evince considerable dissatisfaction with many things he found among them both in doctrine and discipline; he therefore relinquished all connection with them about the year 1762. Having been convinced of the scriptural ordinance of believers' baptism, he applied to several ministers of the Particular Baptist denomination, but though they doubted not of his Christianity, none of them saw their way clear to baptize him, on account of his *Arminian* principles. Hearing of a society of General Baptists at Boston, in Lincolnshire, under the pastoral care of a Mr. Thompson, though the distance was not less than 120 miles, and many serious obstacles presented themselves, he set out on foot, in inclement weather, (11th Feb. 1763,) in search of this minister and his friends. In the autumn of the same year, Mr. Taylor took the pastoral charge of a small society at Wadsworth, near Halifax, which constituted the first General Baptist Church in Yorkshire. In the year 1783, Mr. Taylor accepted an invitation from the Halifax Church to become their pastor; but, in 1785, the ancient society of General Baptists, assembling in Church Lane, Whitechapel, London, wanting an assistant to their aged pastor Mr. Brittain, and considering Mr. Taylor as well qualified for that important station, on invitation, he removed to London, in the month of July that year. In 1794, Mr. Taylor lost his venerable colleague, Mr. Brittain, when he became sole pastor of the church, and continued to discharge the duties of the office until his decease, which happened November 26th, 1816, in the 78th year of his age, having been more than fifty-five years actively and

successfully employed in the work of the ministry. He had been indisposed in the week preceding his death, but preached twice on the Lord's day. The last discourse which he delivered, was a funeral sermon for an aged member of his church, from Heb. iv. 9, "*There remaineth a rest for the people of God.*" On the Monday he went out to visit a friend; but on Tuesday morning he had another attack of his disorder. He was able to sit up at dinner; and after an hour or two of apparently sound sleep, he arose to tea. While that was preparing, he sat down to read; when he was observed to be uneasy, and complained of a pain in his breast: and, falling back in his chair, he instantly expired without a struggle or a sigh.

Mr. Taylor was considered by many persons to have been an able writer, but what he wrote was principally on controversial subjects. In the evening of his day, on being requested to reply to Mr. Winchester's views on "*Universal Restoration*," he said, "My disinclination to controversy is now great. My heart is too ready to grow barren *without the dry work of disputation*, even when employed on the most important subjects."—*New Eran. Mag.*

**GARNET TERRY.** † In this vault are deposited the remains of Garnet Terry, Esq., of Artillery Place, Finsbury Square; many years Engraver to the Governor and Company of the Bank of England; who departed this life 31st July, 1817, aged 73. He built at his own expense a Meeting in Curtain Road, Shoreditch; where he preached the Gospel for several years without any emolument; and as a token of his affectionate regard, bequeathed £6,000 to be equally divided amongst the members of the church belonging to that place. He also left £500 to a society for visiting the sick, which he had also established.—"*Inasmuch as he did it to the least of these my brethren, ye did it unto me.*"

Tomb, E. and W. 125,—N. and S. 39.

**TIMOTHY THOMAS, Bapt.** † Rev. Timothy Thomas, died 5th July, 1827, in the 73rd year of his age.

Head Stone, E. and W. 70,—N. and S. 42.

Timothy Thomas was a most respectable minister in his day. He was a native of Leominster, where his father the Rev. Joshua Thomas was for many years a worthy Baptist

Minister. He was brought to the knowledge of the truth in early life, and on the 9th November 1774, he was baptized, and became a member of the church in Devonshire Square, then under the pastoral care of Mr. Macgowan. Two years afterwards he was called out by the church to the work of the ministry, on which he went to Bristol Academy, at that time under the superintendence of Messrs. Hugh and Caleb Evans; the sister of the latter, he married. In November, 1780, he was invited by the church in Devonshire Square, to supply them for two or three months, their pastor being very ill. The letter was signed by Mr. Macgowan himself, who died on the following Sabbath evening. Mr. Thomas began his ministry there November 26th, and continued with that church as long as he was able to preach at all; which was upwards of forty-six years. He was ordained to the pastoral office September 20th, 1781. His father gave him his Charge, and Mr. Abraham Booth preached to the people. During the first years of his ministry there were many things calculated to make him very uncomfortable; so that Mr. Thomas, by the advice of his ministering brethren, sent in his resignation, in September, 1789. To this the church would not consent; but some of the deacons withdrew. The next year, 1790, he came into the possession of a large share of peace and comfort in the church, which, with but few interruptions, continued to the end of his days. Mr. Thomas preached but seldom during the last eighteen months of his life, as his strength gradually wasted away. He died, without a struggle, groan, or sigh, July 5, 1827, in the 74th year of his age, and the 47th of his ministry.—As a proof that Mr. Thomas did not preach for filthy lucre, but of a ready mind; he once said to one of the members, who was a considerable subscriber, but who did not often attend, residing at some little distance, “Brother, I had much rather have you with us, than have your money;” and he advised him not to subscribe in future, but to apply the amount to paying his coach-hire.

Dr. Newman at the close of the funeral sermon for Mr. Thomas, observed, “His mental powers were considerably above the common standard. He had, what Mr. Locke calls, ‘large, sound, roundabout sense.’ He was a Christian-preacher, he preached Christ and him crucified; his subjects were always connected with the glory, the grace, and with the

government of Christ. His interpretations of Scripture were Calvinistic, and not Arminian : in *Theology*, Dr. Owen was his chief favourite. He read the Scriptures with an unfettered mind ; and what he drew from the *Fountain*, fresh and unpolluted, he brought to the people."—"I visited him frequently during his last illness. In general, the latter experience of our deceased friend was very tranquil. He did not rise into raptures, nor sink into despondency. There were some short seasons, when doubts and fears, like passing clouds in summer, obscured the brightness of the sunshine, but these soon passed away."—"On the 9th of last month, I found him in the enjoyment of a most blessed tranquility. 'I go (said he) to the 10th of Hebrews, and the 18th verse, "Now where remission of these is, there is no more offering for sin :"—*There my anchor lies !*'—The last time I saw him was on the day before he died. I said to him, 'I hope you have had many pleasant thoughts of Christ, since I saw you last, more than you are now able to speak of.' He replied, in a firm tone—"Yes !" On the following morning our beloved friend departed ; being favoured remarkably to the last. Nothing could be more gentle than his dismissal. *The weary wheels of life, at last stood still : and then came*

A gentle wafting to immortal life."

THOMAS THOMAS, *Bapt.* † Rev. Thomas Thomas, died October 4th, 1819, aged 60 years.

Head Stone, E. and W. 29,—N. and S. 36.

Mr. Thomas Thomas was son of the Rev. Timothy Thomas, of Aberduar, Carmarthenshire. He was born March 5, 1759, and from early age was the subject of serious impressions. When he was seventeen, he was baptized by his uncle, the Rev. Zechariah Thomas, and became a member of the Church at Aberduar. He was sent to Bristol Academy in July, 1777, where he pursued his studies to considerable advantage for three years. The Baptist Church at Pershore, on the death of their pastor, Dr. Ash, invited Mr. Thomas to visit them, and he was ordained to the pastoral office over them : with this people he spent seven years. In the summer of 1788 he accepted an invitation from the Baptist Church at Mill Yard, Goodman's Fields, where his ministry was very acceptable. In the year 1790 the Meeting-house was burnt

down. He continued with this people till the year 1799, when the union was dissolved.

Mr. Thomas had a school for some years at Mile End; he afterwards removed to Peckham, and pursued the same arduous occupation on a more extensive scale.

Having now no stated pastoral charge, he was at liberty, and always ready to assist his brethren in the ministry, or any destitute congregations, and his labours were always acceptable. His general health seemed to promise that his life would be prolonged to an advanced period; but He whose thoughts are not as our thoughts, had otherwise determined. He was seized with an internal complaint, which produced jaundice, and his strength rapidly declined. When his solemn change drew nigh, he spoke with great satisfaction, of the Gospel which he had faithfully endeavoured to preach; adding "It is a holy gospel—a holy gospel!" A few days before his death, he repeated with peculiar emphasis, "*I know whom I have believed, &c.*" (2 Tim. i. 12.) and then added, as appropriate to his present feelings,

By long experience I have known,  
Thy sovereign power to save;  
At thy command I venture down,  
Securely to the grave.—71st Psalm, Dr. Watts.

His general strength and powers of articulation gradually declined, and on the morning of October 4, 1819, with one gentle sigh his earthly fetters broke. He was interred in Bunhill Fields, attended by a long train of relatives, Christian friends, and many ministers of the respective denominations, in testimony of the high regard in which he was held. Dr. Newman, who preached his funeral sermon, said,—“I always admired the dignity, the simplicity, and the noble frankness of his temper. He had a clear, correct, and comprehensive view of Christianity. In his sermons he would expatiate with great solemnity on the dignity of the person of Christ, and the depth of his voluntary abasement for our Redemption; the sovereignty and grace of the Holy Spirit in regeneration and sanctification; with the privileges of God's elect, &c., &c. In public prayer, I think it will be allowed that he excelled most of his brethren. I loved him; and, if I live long, I shall long lament the loss I have personally sustained by his death.”—*Bapt. Mag.* 1820.

**JOSIAH THOMPSON, Bapt.** + The Rev. Josiah Thompson, died 25th June, 1780, aged 89 years.

Tomb, E. and W. 29,—N. and S. 27.

Mr. Thompson was born at Berwick-upon-Tweed, March 31st, 1692. After being educated at the Grammar School there, he was sent to the University of Edinburgh, to study with a view to the ministry. In the year 1718 he accepted an invitation from the Baptist Church, at Shrewsbury, and was ordained there in 1720. From Shrewsbury he removed to Pershore, where he was greatly esteemed, and was rendered very useful. Mr. Joshua Thomas, of Leominster, said of him, that, "fifty years after his removal his memory was yet precious to some aged persons still living there." On leaving Pershore he went to Bristol, and was, for about ten years assistant to Mr. J. Beddome, at Pithay Meeting. In 1746 he removed to London, and preached occasionally. He died June 25, 1780, full of peace, comfort, and joy; in his 89th year.—*I*.

There was a son of the above, and of the same name, *Josiah*. His name is not inscribed on the above tomb where his father's remains are; but as his son's wife was buried there in the year 1803, aged 76, it may be presumed that the body of the son is deposited there also.

Josiah Thompson, the younger, was a member of the Baptist Church, at Prescott Street, and was dismissed from them to the Church in Unicorn Yard, Tooley Street, and ordained over that church as pastor, on Feb. 23rd, 1745-6.

I transcribe from *Trimey* the following account respecting him. "Mr. Thompson was an educated man; but he does not appear to have done much good as a minister, or to have been *very laborious* in his Master's work. He resigned his charge in August 1761, and retired to Clapham Common, to spend the remainder of his days as a retired gentleman. He died in June, 1806, at the advanced age of eighty-two.

The church in Unicorn Yard was, as might have been expected, in a very low condition when Mr. Thompson left it. The feelings and habits of a *gentleman*, unless rendered subservient to the edification of the church, by an *humble* attention to the wishes and necessities of the people of his charge, are *unfavourable* to the welfare of our churches. Those ministers who think worldly pomp and distinction necessary to their happiness, would find the *Established Church* much more congenial to their inclinations, than the state of society in dissenting communities."—*I*.



**THOMAS TOLLER, *Presb.*** + Rev. Thomas Toller, died 3rd March, 1795, aged 62 years.

Head Stone, E. and W. 70,—N. and S. 15.

This respectable minister received his education at Plaisterers' Hall, under Dr. Marryat; and in 1754 was chosen pastor of the congregation in Nightingale Lane. In 1760 he was appointed morning preacher at Monkwell Street; and about the same period he became afternoon preacher to a society at Hoxton Square. In 1775 he removed from Monkwell Street to Silver Street, where he continued to preach for several years. The Editor can obtain no further account.—*W.*

**JOHN TOWERS, *Ind.*** + In memory of the Rev. John Towers, 34 years pastor of the Independent congregation in Barbican, who died July 9th, 1804, aged 57 years.

Head Stone, E. and W. 105,—N. and S. 58.

This excellent minister was born in Southwark, about the year 1747. In the very early part of his life he entered the sea service; but at the solicitation of his parents he left it, after making two or three voyages, one to Greenland, the others to the West Indies. He was then apprenticed to a packer in Cannon Street. Before the expiration of his time, he discovered a serious regard for religion, and employed himself most indefatigably in the study of the Scriptures, and was esteemed a judicious critic of the Hebrew Bible. His zeal, piety, and acquirements, attracted the attention of several persons who were members of the Independent Church in Jewin Street. Having lost their excellent pastor, Mr Joseph Hart, and not approving of his successor, those persons withdrew, and invited Mr. Towers to officiate to them for a few Lord's days; and afterwards they solicited him to become their pastor; which he accepted, and was ordained at the Meeting-house in Bartholomew Close, in the year 1769. Mr. Towers' youth and eloquence, added to the solemnity of his addresses, drew vast numbers to hear him; and he soon had a flourishing church and congregation. After continuing fifteen years at Bartholomew Close, his people erected a New Meeting-house in Barbican, to which place they removed in 1784. Here for the space of twenty years, he continued the faithful and vigilant pastor of a numerous and happy society, by whom he was highly esteemed, and to whom his labours

were rendered eminently successful.—He was called home to his reward, when only fifty-seven years of age, on July 9th, 1804. His corpse was conveyed to Bunhill Fields, attended by a long train of Christian friends. The Rev. Alexander Waugh delivered a solemn address to an immense concourse of persons. It being noticed by one present, “What a great multitude of *poor* surrounded the grave.” It was justly remarked, “That this excited *no* wonder; as there was scarcely a cellar, or a garret, around the neighbourhood, where human misery resided, that he had not visited; constantly relieving the indigent and distressed, to the utmost of his power.” So that Mr. Towers had the rare felicity of being followed to his grave by the *tears of the poor*!—“His character was truly amiable and respectable: he was devoted to the sacred function of a minister of the gospel, and appeared in it with great zeal, diligence, and success. In his views of the doctrines of the gospel he must be ranked with the Calvinists; but he was no blind follower of any “Master in Israel.” The Scriptures *alone* were his standard of divine truth. But his benevolence was unbounded. There was no act of kindness which this worthy man did did not embrace, by his attention to the poor and distressed, for miles round the metropolis. In the several hospitals, prisons, and workhouses, within the sphere of his ability, he *admonished, comforted, and instructed*: and with most sedulous concern he watched over the poor children who attended his catechising and ministry. Mr. Towers was also a firm Protestant Dissenter, and a steady advocate for our civil and religious liberties, as settled at the Glorious Revolution!”—*W.*

**THOMAS TOWLE, *Ind.*** † Here lies the body of the Rev. Thomas Towle, B.D., who departed this life Dec. the 2nd, 1806, aged 83 years.

Flat Stone, E. and W. 35,—N. and S. 11.

This venerable divine was born Feb. 15th, 1724, in the city of London. His parents were persons of considerable respectability and property; and having determined to devote him to the service of the sanctuary, they placed him under the care of Dr. Abraham Taylor, at Deptford. Under this gentleman Mr. Towle made considerable proficiency in literature. He also attended a philosophical course.

under the learned Mr. John Baines, in Moorfields. Mr. Towle settled in early life with the Independent congregation in Ropemakers' Alley, where he succeeded Mr. Peter Goodwin. He was ordained to the pastoral office, March 24th, 1747-8. After some years his Meeting-house falling to decay, he exerted himself to procure a new one, which was erected in Aldermanbury Postern, in the year 1765.

Mr. Towle lived to be the father of the Dissenting ministers in London. He had been pastor of the congregation, first in Ropemakers' Alley, and afterwards in Aldermanbury, nearly fifty-nine years; and during that long period, he discharged his ministry with constancy, fidelity, and diligence. "He was one of the most patient, penetrating, and investigating readers of books (says Mr. Kingsbury), I ever knew." He was an unwearied scholar, and in the knowledge of the classics, and of general literature, he was surpassed, perhaps, by none of his contemporaries. Never, on any proper occasion, was he backward to defend his principles. Any attempt to conceal, or disguise, what was of importance in religion, he reprobated with disgust; and would never sacrifice what he considered to be *truth*, through fear of *offending*, or a desire to please any person, or party whatsoever. He had much to do in public charities, for the fatherless and widow, and for poor ministers; in regard to all of whom he proved himself a faithful and benevolent steward; devoting his *personal* attention to their concerns, while he employed and *paid others* for managing his own. His advice was eagerly sought for in cases of difficulty; he being, as it were, the chamber-counsellor of Dissenters; and none more proper than him for that office; for, if the proper study of mankind is man, he certainly had prosecuted that study to the utmost. His penetrating mind was able to dive into the deep recesses of the human heart, and he possessed an accurate judgment in forming his decisions. One instance (of very many) of his shrewdness, will appear by the following anecdote. A person once applied to him for advice, in a case which he affirmed lay on his mind. He was about to marry a young lady of property, who, as a *sine quâ non*, insisted on a *settlement* previous to marriage. "Sir, (said this person to Mr. Towle,) it is not that I have such an objection to grant this request, but, there is a text of Scripture which *oppresses me very much*, and *mititates* against

her demand, it is, 1 John iv. 18, *Perfect love casteth out fear.* Now, if this lady perfectly loved me, she would have no fear to marry me, without requiring a settlement." Mr. Towle, who perceived his artifice, instantly replied, "Why, sir, divines may differ in the interpretation of this text; and I myself think, that in this case, it bears a different meaning. Let us examine the words: *Perfect love casteth out fear*; that is, if you perfectly love this lady, you will not be afraid to grant her a settlement." It is needless to add, the person left him mortified indeed.

Mr. Towle was a firm and consistent Protestant Dissenter; and, being attached to his principles from the fullest conviction, he could not endure to hear them spoken of contemptuously, without animadversion. Having heard that the celebrated Mr. Romaine had thrown out some severe reflections upon the Dissenters, Mr. Towle waited upon him, for the purpose of conversing upon the subject. After he had made some observations and complaints, Mr. Romaine replied, "I do not want to have anything to say to you, sir." "If you will hear me sir," rejoined Mr. Towle, "I will tell you my name and profession: I am a Protestant Dissenting Minister." "Sir, said Mr. Romaine, "I neither wish to know your name, nor profession." Mr. Towle bowed, and left him. But some little time after, Mr. Romaine returned the visit. "Well, Mr. Towle," said he, "I am not come to renounce my principles; I have not changed my sentiments; I will not give up my preference to the Church of England, &c., but, I am come as a Christian, to make some apology. I think my behaviour to you, sir, the other day, was not such as it should have been." They shook hands, and parted friends, both agreeing to maintain their respective sentiments, with a mutual esteem for each other's person. The above anecdote, while it gives us a high opinion of Mr. Towle's zeal and steadfastness to principle, places also in an honourable and very conspicuous light, the Christian humility of Mr. Romaine.

During the last two years of his life, Mr. Towle was unable to preach, being for the most part confined to his bed, languishing by a complication of disorders, the chief of which was the stone in the bladder, and which terminated in his death. With this cruel disorder, he had been afflicted for a series of twenty years, and during the last twenty-one months his anguish was without intermission day and night.

But never was he heard to murmur. His submission, and satisfaction with the divine disposal, was strongly marked in the following instance. A particular friend visiting him when in a paroxysm of excruciating pain, he suddenly clasped his hands, and exclaimed—

“ Now let our pains be all forgot,  
Our hearts no more repine;  
Our sufferings are not worth a thought,  
When Lord, compared with thine!”

At length, emaciated with pain, and entirely exhausted of strength and spirits, he became gradually insensible, and sunk into the friendly arms of death, December 2, 1806, in the 83rd year of his age. Mr. Kello delivered the address at the grave in Bunhill Fields; and Mr. Kingsbury, of Southampton, who had been his intimate friend for more than 40 years, preached his funeral sermon, from Phil. i. 20, *Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain.*—W.

JOHN TOWNSEND, *Ind.* † Rev. John Townsend (founder of the Deaf and Dumb Asylum) died 7th February, 1826, aged 69.

Head Stone, E. and W. 120,—N. and S. 51.

It has been observed, that, “few men ever pretended less, or effected more, than John Townsend.” This industrious and excellent person was born in the parish of Whitechapel, London, March 24th, 1757. His parents were persons of real worth; his father a follower of George Whitfield, to whose ministry he was under the deepest spiritual obligations. And it appears that the tender efforts of a beloved mother, occasioned very early impressions on the mind of young Townsend. By the influence of a wealthy uncle, he, in 1774, obtained an admission into Christ’s Hospital; and in this seminary he remained five years, when he returned to the parental roof, and was bound apprentice to his excellent father, who delighted in the opportunity of placing his beloved child, within the range of those Christian privileges, which formed the solace of his own mind, and the best hope of his children. A sermon preached by Dr. Peckwell, at the Tabernacle, from Psalm ciii. 13, was blessed by the Holy Spirit, in leading him to an effectual surrender of

himself to the service of God. Alluding to the solemn and lasting impression which this discourse made upon his mind, Mr. Townsend, while preaching his Missionary sermon, in 1816, gave utterance to the following touching and impassioned sentence,

"It was in *this* house of God that the gospel came home to my rebellious heart with a saving power. I have, before me, in my immediate view, the spot where I sat, when, with a mind deeply impressed, and eyes streaming with tears, I implored the mercy of the Lord. Nor can I say, whether I wept most tears of *sorrow*, because I found myself a lost sinner; or tears of *joy*, because I perceived the fulness and freeness of that salvation, which I have long been, and am still, privileged to preach to others."

His conversion to God was followed by his union to the people of God, assembling in the Tabernacle. His first attempt in the work of the ministry was at Mitcham, in Surrey; and though much oppressed with feelings of his own incompetency, yet we find him preaching with success at Kingston, Lewes, and other towns and villages. At length he was invited to become the Pastor of the Independent Church at Kingston-upon-Thames, and was ordained over his new Charge in the year 1781. At Midsummer, 1784, Mr. Townsend removed from Kingston to take the Charge of the congregation in Jamaica Row, Bermondsey, where he laboured with many tokens of the Divine benediction, to the close of a long life. The difficulties he had to contend with there, at first, were many and formidable, arising mainly from the seeds of *Arianism*, which he found among the people; but by his firmness in the Truth, he was enabled, in due time, to overcome them, and to form a society, the basis of which was, *union* in the vital truths of Christianity. In the year 1787, Mr. Townsend became one of the stated preachers at Orange Street Chapel, where he laboured with great zeal, fidelity and success, for the space of 39 years.

The period had now arrived when Mr. Townsend was to put his hand to a work of benevolence, which was to be the ornament of the British metropolis, and the lasting memorial of his industry. He was to be the minister of mercy to a most forlorn portion of the human race. The Asylum for the Deaf and Dumb, owes its existence, instrumentally, to him. Efforts had been previously made to convey instruction

to the children of the rich, who were born deaf and dumb; and more than 50 years previously, an attempt had been made on behalf of the poor; but it remained for Mr. Townsend to have the high honour of erecting such an Asylum, as should occupy the rank of a great national charity. He became acquainted with a lady of property, whose son was deaf and dumb. The sum of £1,500 had been spent on the culture of his mind; and his benevolent parent, deeply feeling for the children of the poor, in similar deplorable circumstances, so pleaded their cause with Mr. Townsend, that, on the Lord's day, June 1st, 1792, he, and three others enrolled their names as annual subscribers of one guinea each, to set the plan in motion; it was a small beginning, (Job viii. 7,) but, God smiled on the undertaking, and it prospered exceedingly. In 1807 a noble asylum was erected, the first stone of which was laid by the late Duke of Gloucester; and in the space of three years from that period, Mr. Townsend raised, by his own personal exertions, £6000 towards the building: visiting for that purpose almost every town in England.

The Editor of "Bunhill Memorials" would gladly fill many pages, with similar records of this worthy man, but the limited nature of the work forbids.\* In his passage through life, Mr. Townsend had to encounter many severe and distressing afflictions. His latter years were often visited with interruptions of health, both painful and alarming. He suffered under an affection of the lungs, by which his nights were fearfully disturbed with tossings to and fro till the dawning of the day. In the autumn of 1825, it became evident that his frame was fast sinking into decay; but

\* Mr. Townsend being appointed to give the address at the grave, at the interment of Joseph Hardcastle, Esq., (some account of whom will appear in the Appendix,) he entered the following in his diary:—"March 12, 1818. This has been a day of deep reflection. As I passed among the tombs in *Bunhill Fields*, the recollection of many whom I had loved and valued, rushed to my heart; and, I looked to *that* grave where lie buried my honoured and beloved parents. The last enemy is mowing down the few friends I have remaining; and soon will he number me with those who are gone before. Do I know this? Do I feel this? Why, then, am I not less careful for the things of *time*, and more enamoured of the realities of another and a better world?"

though he continued to labour with almost uninterrupted frequency in the Lord's cause, his sole dependance was on that Master whose servant he was. It being hinted to him of the *promised crown*, as waiting for him, he exclaimed, "It is well for me that it is a *blood-bought crown*, or I could never expect to wear it." It being remarked to him, "your mind seems perfectly composed." He replied, "Yes, the Lord is good, a strong-hold in the day of trouble; and he knoweth them that trust in him." The sands were now running low; the tide of life ebbed rapidly. The dear object of his hallowed affection, entered the room: his lips uttered an expression of deep tenderness; he gently laid his head on her shoulder, and, the unfettered spirit took its flight to that world with which he had long been in communion. So favoured was he, that the *cold waters of death* had been seen only in perspective. None of the *usual precursors* had agitated the dying saint. So calmly did he die, that there was no sting. One moment expressing the tenderest earthly love; the next ushered into the presence of the *Best Beloved*. The angel of death had a short triumph—the *wing* was felt—the *arrow* was pointless.

Mr. Townsend's death was sincerely and generally lamented. His funeral resembled more that of a prince, than of an humble minister of the gospel. Thousands, poor and rich, flocked with emotion to the scene of his interment, as of one who had been emphatically the friend of the destitute, and, "the apostle of charity." But few Dissenting Ministers, in his day, rose to greater eminence. In all the relations of life, he proved himself an honour to the ministerial and Christian character.—*Morison's Fathers*.

NATHANIEL TROTMAN, *Ind.* † The Rev. Nathaniel Trotman, died August 13th, 1793, in the 43rd year of his age.

Tomb, E. and W. 50,—N. and S. 20.—Inscription nearly obliterated.

Nathaniel Trotman was born at Sudbury, April 19, 1751. His conversion to God was in early life; it was not attended with any remarkable symptoms of internal distress, but accompanied rather with the drawings of divine love. His experience in divine things increasing with his years, he became desirous of devoting himself to the public service of God, in the gospel of his son. Entering the academy at



Homerton, he prosecuted his studies under Dr. Walker and others. On leaving the academy he was requested by the church assembling in White's Row, Spitalfields, to exercise his ministry among them for a few months, and was ultimately chosen to be their pastor. Here he gave full proof of his ministry, and evinced that he was a workman, who had no reason to be ashamed. His sentiments were strictly Calvinistic; his subjects purely Evangelical.

Increasing in respectability and usefulness, he continued, for many years, the happy pastor of an affectionate people. But, alas! how transitory are all terrestrial enjoyments! How frequently are the most agreeable prospects obscured by an intervening cloud! Too close an application to study, united with physical causes, appeared gradually to affect his mental powers. He was himself, at intervals, not insensible of the calamity, and would weep with concern for his beloved flock. He retired into the country, with a view to the restoration of his health; and having, while absent, addressed a most affectionate epistle to the dear people of his charge, their hopes were elevated in the expectation of his early return to them; but alas! these were at once blasted by the unexpected intelligence of his death. On Saturday, August 31st, 1793, he enjoyed an unusual degree of composure, and spent part of the evening in spiritual conversation with the lady at whose house he was residing. When she retired, he requested the servant to bring him the Bible, and then get his supper. On his return, about twenty minutes after, he found Mr. Trotman dead on the floor, having expired, as is supposed, in the act of prayer. His remains were brought to London, and conveyed to Bunhill Fields for interment. The hearse was followed by seventeen mourning coaches, in which were very many ministers. Mr. Towle delivered the address at the grave. Mr. Barber preached his funeral sermon to a very crowded audience at White's Row meeting from Heb. xiii, 7.

One who enjoyed the pleasure of his acquaintance for thirty-five years, said of him, "Were I to speak my sentiments respecting him, it should be, that he was a *Nathaniel* for uprightness and sincerity; a *Moses* for meekness; a *Job* for patience; a *Josiah* for piety; and a *Paul* for zeal for the glory of God."—*Ed. Blog.*

He was buried in Bunhill Fields, London, on the 1st of September, 1793.

**JOHN TROTTER, Scots. Presb.** † Sacred to the memory of the Rev. John Trotter, D.D., formerly minister of the parish of Ceres, in the county of Fife, North Britain, and for the space of 39 years minister of the Scots Church, Swallow Street, Piccadilly. As a man, through the course of a long life he manifested the strictest integrity; as a Christian, unaffected piety and benevolence; as a faithful and affectionate pastor, zeal tempered with judgment and candour; with an unwearied attention to the sick and poor of his flock, and an ardent desire to promote the best interests of mankind. He lived beloved, and died lamented. Oct. 14th Sept., 1808, æt. 81.

Head Stone, E. and W. 42,—N. and S. 54.

John Trotter, D.D., was born at Edinburgh, in the year 1728. His father was a magistrate of the city. At a very early period of life, he discovered marks of true piety, and a strong inclination to the Christian ministry. He was accordingly sent to the University of Edinburgh, where he made great proficiency in his studies. Having finished his academical course, he passed his trials for the ministry before the Synod, being then twenty-two years of age. In a short time he was presented to the living of Ceres, in the county of Fife, and laboured in that extensive parish for the space of seventeen years, where he acquired a large share of popularity; so that the people flocked in crowds to hear him preach. The congregation in Swallow Street, London, being destitute of a pastor in 1769, the elders of the church directed their attention to Dr. Trotter, who, acceding to their invitation, was admitted pastor, in December in that year. In this station, he laboured with uniform and unwearied diligence, for nearly forty years. The inscription on his grave-stone is a just delineation of his character. He was confined to his house but two months previous to his death, which was not occasioned by any bodily disease; but, nature being quite exhausted, he yielded his spirit without a struggle or a groan, on the 14th day of September, 1808, in the 82nd year of his age, and the 57th of his public ministry. The doctor's remains were removed from his house at Knightsbridge, for interment in Bunhill Fields. His colleague, Dr. Nicol, delivered the address at the grave; and, on the following Lord's day preached a funeral sermon to the bereaved church, from 1 Thessalonians iv. 18.

Dr. Trotter supported through life a respectable character. His whole deportment was a practical commentary upon his preaching. He made *theology* his principal study ; he insisted *much* on the peculiar doctrines of the gospel ; and declared the whole counsel of God. In the closing days of his pilgrimage, he expressed his *firm belief* in the doctrines he had taught, declaring they were the support of his soul, in the prospect of dissolution.—*W.*

GEORGE TURNBULL. † In memory of the Rev. George Turnbull, late of the hamlet of Hammersmith, who died June 13th, 1783, aged 73 years.

Head Stone, E. and W. 6,—N. and S. 39.

JAMES UPTON. *Bapt.* † Sacred to the memory of the Rev. James Upton, sen., upwards of 48 years the beloved and honoured pastor of the Baptist Church, in Church Street, Blackfriars Road, Surrey ; who entered into his rest, September the 22nd, 1834, in the 75th year of his age.

"Blessed are the dead who die in the Lord."

Tomb, E. and W. 18,—N. and S. 64.

This worthy man of God, whose name will long be had in remembrance, was born at Tunbridge Wells, September 15th, 1760. His parents attended the Countess of Huntingdon's chapel in that place. James was their youngest son. He left his father's house when about thirteen years of age, "to reside in the family of a magistrate, who was a very profane, dissolute man ; and in this family he gave early proofs of the deep depravity of the human heart." In April, 1776, he removed to Waltham Abbey, to live with an elder brother in that place, who attended the ministry of Mr. John Davis, a noted man in his day, of the Baptist denomination.\*

\* There were two brothers, *John* and *Thomas*. John was many years pastor of the Waltham Abbey Church. The charge delivered to him, by Dr. Gill, at his ordination in 1764, is, perhaps one of the most important of its kind ever published. Gladly would the Editor give some *invaluable* extracts from it, did the limits of this work permit. *Thomas* Davis was pastor of the Baptist Church at Reading, in Berkshire. His ministry was greatly blessed in that place. He was so beloved by his people, that, "they would not have changed their pastor, for any man under heaven."

The mother of these two men of God, was a member of the Baptist Church at Rye, in Sussex, sixty-seven years. She died April 15, 1792, in the 85th year of her age.—*Ed.*

Mr. Davis preaching several sermons from Micah vii. 18, "*Who is a God like unto thee, that pardoneth iniquity, &c.*," those discourses were greatly blessed to young Upton. He was baptized, and became a member of the church, May 31, 1778, in the 18th year of his age. About three years after, he was called by the church to the exercise of his gifts, with a view to the ministry; and on Feb. 20th, 1785, he preached his first sermon (*from a pulpit,*) at Waltham Abbey, from 1 Cor. xv. 10, "*By the grace of God I am what I am.*" Mr. Davis being from home shortly after, Mr. Upton again occupied his pulpit; and this was the day, which in the order of divine providence, gave a direction to the whole of his future course. About twelve persons who had been in fellowship with the Baptist Church, in Mitchell Street, St. Luke's, had recently taken a small chapel in Green Walk (now Church Street), Blackfriars Road. Having heard a pleasing account of young Mr. Upton, two of their number were present on that day at Waltham Abbey, and heard him preach. They returned to London, without having revealed to any one the object of their visit; and, before a week had elapsed, an invitation was sent him from the little church at Green Walk, to pay them a visit. Those few friends had recently purchased the small chapel for £350; three hundred of which they borrowed of one person, who shortly called it in. Eventually, they were obliged to *enlarge* the chapel at a cost of £2,090; and the church, which at his coming amongst them was twelve persons, and at his ordination over them only sixteen; at the period of his death numbered above 400.

After supplying as a probationer about eight months, he accepted an invitation to the pastoral office, and his ordination took place June 27th, 1786. His late pastor, Mr. John Davis gave him a solemn charge, from 2 Tim. ii. 1, "*Thou therefore my son, be strong in the grace that is in Christ Jesus.*" And Mr. Thomas Davis, of Reading, preached to the church from Phil. ii. 29, "*Receive him in the Lord with all gladness, and hold such in reputation.*"

From this period, Mr. Upton proceeded on in his course; doing the work of an evangelist, and, making full proof of his ministry. In a letter written by him to his father-in-law, the Rev. Michael Bligh, of Sevenoaks, Kent; he says, "With respect to leaving Waltham Abbey, it was reluctantly

on my part. I was led to look back and survey the way the Lord had led me ; the singular manner in which I was brought there, and the condition I was then in, without Christ, without hope, and without God in the world. *There* I hope I was born from above, led to see myself a poor, lost, perishing sinner ; and, I trust, to behold and believe in, the Lamb of God, that died to save the chief of sinners. *There* I was led to see the dignity and glory of the Redeemer's person as the Son of God, the infinite efficacy of his atoning blood, and his glorious righteousness. *These*, and other precious truths of the gospel, I have with great satisfaction, heard from the lips of my dear and honoured pastor, Mr. Davis : upon these I trust my soul has lived ; and, these things I hope in the strength of Christ, to be enabled to make known to others. But, "*who is sufficient for these things?*" It is with fear and trembling I go on in the sacred work, and especially now I consider myself as more immediately called to devote all my time, and use my talents to the honour of Christ, and the good of precious souls."

Mr. Upton's *diary* is most interesting, as the following sample will shew. "January 1, 1790. Thus far the Lord has led me on. I have been reading the Bible through the ninth time since I came to London. O that I may be enabled to *understand* what I read ! I desire afresh to devote myself to the work of the ministry ; it is a great and arduous and honourable work. O that the Lord may visit his church in Green Walk this year !"—"September 15th. This day I entered on the 31st year of my age, having been pastor of the church in Green Walk more than four years ; which church now consists of about forty members. I hope I can look back this morning with gratitude. O Lord, I desire to bless thee that I have been kept in thy ways, and I hope steadily adhering to thy truth. If my public ministry has been in any measure useful, to thy name, O Lord, be all the glory."—"September 1st, 1796. Many sweet and solemn seasons lately. I hope there has been also a revival in the church which it is my happiness to serve. I have this day baptized seventeen persons. O Lord, I desire all the glory may be given to thee. I would rejoice with trembling." On another occasion, Mr. Upton writes, "Many things yet remain to be accomplished. Men are feeble, and liable to change ; the human heart is very depraved ; in many cases things

have proceeded happily for a season, but they have terminated in discord, confusion, and every evil work. O how pleasing to reflect upon the kindness of that God, who has said, *"I will never leave thee nor forsake thee."*

Thus did Mr. Upton proceed from year to year "preaching Christ and him crucified," and finding that his "labours were not in vain in the Lord." But for some time previous to his removal, there had been a manifest decline of physical strength and vigour; which was peculiarly evident in seasons of depression, of which at times he was the subject. He was once asked, "Whether, at those seasons of depression he was generally labouring under any degree of spiritual darkness, in reference to his own prospects for eternity?" He said, "No; I bless God that for many years I have not had an hour's uneasiness in reference to my state in the sight of God; but the heart knoweth its own bitterness. I have found by experience, that God has many ways of *humbling* us, and of *hiding* pride from man." He had his troubles as a minister; these he always deeply felt; but, besides these, he had heavy and complicated *domestic* afflictions which at times greatly oppressed his mind. No man felt more keenly, unkindness or ingratitude from a fellow creature; indeed, he felt acutely on every subject, whether pleasing or painful: but these trials were for good; and thus it was that his heavenly Father answered *mysteriously*, the numerous prayers which were presented for him, that "his *last* days might be his best."

On the very evening when his last illness commenced, he had been preaching, at his own place, from Rev. xii. 14, and alluded to the circumstance of having preached from the text thirty years before. He dwelt with much pleasure on the words, "*entering in through the gates into the city,*" and that in a manner the most animated. O how little did his hearers imagine they were then listening to the *last sermon* their beloved minister would deliver! There were those present, who since remarked, that the thought occurred to them, "*You will soon enter in through those gates?*" but this arose from what they discovered of the happy frame of his mind, rather than from any peculiar appearance of bodily decay. But, *his work was done*; he had finished the service allotted to him; he had preached as many times as his Lord designed, and now he meant to give him rest. To say to

him, "Come up hither!" "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

It would seem that Mr. Upton's last illness was not of long continuance; not three weeks. His son writes, "Sept. 5th. I expected to have met my dear father at a friend's house to tea; but, calling at Brunswick Street, I heard for the first time of his illness. A kind of stupor prevailed, and had scarcely any conversation." On the 13th Sept. he said to his son, "Do the dear people think I am dying? I have no pain; yet, *I seem sinking*." Reference being made to the Saviour's language, 'The cup which my Father hath given me, shall I not drink it?' he repeated with deep solemnity, a verse from Harrison's "Songs in the Night."

"Vengeance is not prepared for me,  
My cup of *wrath* was drank by thee!  
Then, O my soul! forbear to frown,  
And drink this *milder mixture* down."

One of his grandchildren, inquiring of him, "Do you not long to be with Jesus?" he answered, "Indeed, my dear, I do. Blessed Redeemer! condescend to say, '*Come up hither!*' He hath blessed *me* abundantly; and I will bless *him* through eternity." I have been a preacher nearly fifty years, with, O how many imperfections; but, as to the Saviour, this is my testimony, "He is *my rock*, and there is no unrighteousness in *him*." A little before he died, when every eye was fixed, with almost agonizing anxiety, on his countenance, a solemn change was visible; and at length, about twenty-five minutes past six o'clock, on the morning of Monday, Sept. 22nd, 1834, he sweetly fell asleep in Jesus, having *just entered* into the 75th year of his age; he was pastor of the church in Blackfriars upwards of forty-eight years.

His remains were interred in Bunhill Fields, Sept. 29th, (close to the tomb of Dr. Gill). Dr. Collyer gave the address at the grave; and Mr. Davis, who was co-pastor with him, concluded in prayer. His funeral sermon was preached by Dr. Newman, from Cor. xv. 10, "*By the grace of God I am what I am.*" This text was chosen by the deceased; and was the same with which he commenced his public ministry. "He came to his grave in a full age, like as a shock of corn cometh in, in his season." Job. v. 26.—*Memoir, &c.*

**NATHANIEL VINCENT, M.A., *Presb.*** † Here lyeth the body of Mr. Nathaniel Vincent, Minister of the Gospel, who departed this life, June 22nd, 1697, in the 59th year of his age, in hopes of a blessed and glorious resurrection unto eternal life.

Though dead I lye, I speak to you that live,  
 Your heart, your all, be sure to God you give:  
 At death the day of grace will fully end;  
 In grief for bad, in good works your time spend.  
 Earth is vanity; Christ's worth, and of his cross,  
 The virtue know, and greatness of soul's loss.  
 Immortal souls to benefit and save,  
 I have thus made a Pulpit of my Grave.

The above inscription was placed over Mr. Vincent's remains, but the situation of his grave, in Bunhill, is not now known.

Nathaniel Vincent, M.A., was the son of Mr. John Vincent, a pious minister of the Established Church, at Sedgfield, in the County of Durham. This gentleman had two sons, the elder was Mr. Thomas Vincent, who previous to Black Bartholomew day, 1662, had the living of St. Mary Magdalen, Milk Street, London; and afterwards minister of the Presbyterian Congregation which originally assembled in Hand Alley, Bishopsgate Street. Mr. Vincent's treatise, entitled "*God's terrible Voice in the City,*" giving an account of the great Plague in London, in 1665, is very affecting.\*

\* The death of this excellent man of God was so gloriously triumphant, that the Editor of Bunhill feels constrained to present the reader with a *brief sketch*.—"The night before his departure, he broke out in the following language, expressive of his comfort, peace, and joy: 'Farewell world, its pleasures, profits, and honours; *farewell sin*; I shall ever be with the Lord; farewell my dear wife, my dear children, my servants; and farewell my *spiritual* children.'—The approach of the last enemy, he hailed thus,—'O noble death, welcome, welcome! Death hath wounded my head; death hath wounded my *breast* (which was diseased,) but, he hath not wounded my conscience, blessed be God.' 'Hasten, hasten, O hasten death! Where is thy bow, where thine arrows! Come, come, come, I am yet in the body, I am yet on earth; but, it is heaven, heaven, heaven, I would fain be at. How long, O Lord, holy and true! Dear Jesus, come and take me away; I have *now* no business here; my work is done; my glass is run; my strength is gone; why shall I then stay here any longer! O come, be as a *roe upon the mountains of spices*."



**Nathaniel Vincent**, of whom we now treat, was a younger brother of the above **Thomas**. He was born in 1639, in the county of Hertford. He was admitted to the University of Oxford at eleven years of age! And proceeded M.A. at eighteen. At the age of twenty-one he was ordained and fixed as rector of Langley Marsh, in Bucks. After his ejection (in 1662) he came to London, soon after the *great fire*, in 1666, and preached to large multitudes, sometimes to thousands, on the ruins; and God was pleased to own his zeal, by the conversion of many souls. The Meeting-house in St. Thomas's, Southwark, being built for him, he exercised his ministry there, but with frequent interruptions from the government. At one time the soldiers rudely pulled him out of the pulpit by the hair of his head; having kept him under guard all day, in the evening, *Justice Reading*, and three others, fined him £20 for preaching. After this he was again taken, and committed to the Marshalsea; and subsequently lodged close prisoner, during the king's pleasure, at the Gate-house, in Westminster. Under this confinement, he printed a book, intitled "*A Covert from the Storm; or, the Fearful encouraged in Times of Suffering.*" In the year 1682, another storm arose against him. *Justice Pierce* came into the meeting, and commanded him, in the king's name, to come down out of the pulpit. But, he told him, that, "he was commanded by the *King of kings* to stand there;" and so he went on in his work. They then indicted him upon the Act of 35th Elizabeth, according to which he was to suffer *three years' imprisonment*, and then *banishment*.\* Having a summons to appear at the assizes in the county of Surrey,

Come and take me to thyself, and give me possession of that happiness which is above; the vision of thyself; full fruition of thyself; without any interruption or any conclusion. O come, dear Jesus, down to me, and, take me up to thee. Having lain silent sometime, a friend desired that he would give him his hand as a *token* that all the clouds were scattered; which he did, saying, "*I am upheld in the arms of a Mediator.*" Thus died this blessed saint, Oct. 16, 1678, aged but forty-four years."—*W.*

Would not **Philpotts**, Bishop of Exeter, and some other lordly prelates, rejoice if the Act of 35th Elizabeth was now in force? It was under this infamous statute that **John Bunyan** was incarcerated twelve years in Bedford Goal. See p. 19, Bunhill Memorials.

under the penalty of £40 ; he, on the Lord's day previous to going there, preached a farewell sermon to a numerous assembly, from Phil. i. 27 ; *Only let your conversation be as becometh the gospel of Christ : that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast with one spirit, with one mind striving together for the faith of the gospel.* After the sermon he administered the sacrament to his beloved charge. On the Wednesday following, he was brought back to London a prisoner, and committed again to the Marshalsea, to continue there till the time of his banishment had arrived. He had then a sick wife, and six small children, the eldest of which was not 11 years old, and the youngest not two months. A flaw being found in the indictment, bail was taken, and he obtained his liberty. This imprisonment, &c., cost him £200. Being released he returned to his ministry at St. Thomas's, and after the glorious Revolution in 1688, he continued to exercise it in peace. He died suddenly, June 22nd, 1697, in the 59th year of his age. He was taken ill in the morning, and had only time to say to those round him, "I find I am dying ; O Lord have mercy on my family and congregation." So near did his people lie to his heart, even in his last moments. *He was a close walker with God.* He had a peculiar talent for preaching with which God had blessed him. It consisted in opening up the great truths of the gospel with such plainness and majesty, life and power, as manifested the deep sense he had of the great ends of the ministry.—*P. and W.*

GEORGE VOWELL. *Ind.* + The Rev. George Vowell, died Nov. 20th, 1794, in the 23rd year of his age.

Head-Stone, E. and W. 62,—N. and S. 14.

George Vowell was born at Sherbourne, Dorsetshire, May 14, 1772. Very early in life he gave evidence of much seriousness. When about eight years of age, he used to retire with his sister into his chamber, that they might alternately engage in the exercise of prayer. Even when a child he expressed a strong inclination to be employed, in future life, in the ministry. In the year 1789, he became a member of Mr. Humphries' Church, in Union Street, Southwark. Some of his first public exercises were in several poor-houses, in and about London. At length he was invited to Bishop Stortford, as assistant to Mr. Angus ; and on the removal of

Mr. Gooda from Potter's Pury, to White Row, London, Mr. Vowell succeeded him in the ministry there; but alarming symptoms of decline compelling him to desist from his delightful work of preaching, he retired to Brixton, near London, where he terminated his short but honourable life. He had an unshaken faith in the Lord Jesus, and was wonderfully supported in the near approach of death. He continued in a very happy frame of mind till the morning of Nov. 20, 1794, when he sweetly breathed his last, and entered into rest. Mr. Humphries preached his funeral sermon from Job ix. 12: "Behold he taketh away, who can hinder him? who will say unto him, What doest thou?"—*Ec. Biog.*

EBENEZER WARE. † The Rev. Ebenezer Ware, who died 21st of February, 1826, aged 26 years.

Tomb, E. and W. 28,—N. and S. 46.

ISAAC WATTS, D.D., *Ind.* † Isaac Watts, D.D., Pastor of a Church of Christ in London; successor of the Rev. Mr. Joseph Caryl, Dr. John Owen, Mr. David Clarkson, and Dr. Isaac Chauncey; after fifty years of feeble labours in the gospel, interrupted by four years of tiresome sickness, was at last dismissed to rest, Nov. 25, A.D. 1748, æt. 75.—2 Cor. v. 8, *Absent from the body, present with the Lord.*—Col. iii. 4, *When Christ who is our life shall appear, I shall also appear with him in glory.*

IN UENIO JESU OMNIA.

This monument, on which the above modest inscription is placed by order of the deceased, was erected as a small testimony of regard to his memory, by Sir John Hartopp, Bart, and Dame Mary Abney. And replaced by a few of the persons who meet for worship where he so long laboured, and who still venerate his character, 1808.

Tomb, E. and W. 60,—N. and S. 14, 15.

The particulars respecting this illustrious Divine, are so well known, as handed down to us by the pen of Dr. Gibbens and others, that a condensed transcript, adapted to the space allowed in Bunhill Memorials, requires much care in the selection.

Isaac Watts, D.D., was born July 17, 1674, at Southampton, where his father kept a boarding-school. He was a Dissenter,

and a Deacon in the congregation at Southampton. He possessed some paternal property, but his circumstances, were injured by the persecutions of the times, having been more than once imprisoned for nonconformity. During his confinement, Mrs. Watts has been known to sit on a stone near the prison door, suckling her infant son Isaac.

The Doctor was the eldest of nine children, and given to books from his infancy. Before he could speak plain, when he had any money given, he would run to his mother and cry, "A book! a book! buy a book! At four years old he began to learn Latin; and about seven, to lisp in *poetic* numbers. Good Mrs. Watts, it seems, sometimes employed the pupils, after school-hours, in writing a few lines, for which she rewarded them with a farthing. On one of these occasions, her son Isaac, being required to do the same, his aspiring muse indited the following couplet:

"I write not for a farthing, but to try  
How I your farthing writers can outvie."

At an early age, he was placed under the care of Mr. Pinhorne, a clergyman of the establishment, and master of the free-school in Southampton. His early proficiency in learning, being noticed by Dr. Speed the Physician, and some other gentlemen, they proposed to raise a subscription for his support at one of the universities; but, notwithstanding the disadvantages of the times, Mr. Watts chose rather to take his lot with the Dissenters. At sixteen years of age, he was sent to an academy in the vicinity of London, under the superintendence of the Rev. Thomas Rowe, pastor of an Independent Church then meeting in Girdlers' Hall, of which his pupil became a member, in 1693; being then in his nineteenth year. While at the academy, he cultivated an acquaintance with the muses; or, as he himself modestly expresses it, was, "a maker of verses from fifteen to fifty."

Mr. Watts having finished his academical studies at the age of twenty, he returned to his father's house, where he continued two years. Instead of entering immediately on his public work, he employed this period in study and devotion. At this time a circumstance occurred which laid the foundation of his future popularity as a Christian poet. The composures sung by the congregation at Southampton, being

being of a very humble class, and so little to our author's taste, he could not forbear representing the matter to his father; who, knowing his poetical turn, desired him to try if he could do better. *He did so*: one hymn after another was produced and approved; and he was encouraged to proceed, till in process of time, there was a sufficient number to fill a volume.

From under the roof of his father, he was invited to reside in the family of Sir John Hartopp, Bart., at Stoke Newington, as tutor to his son. In this employment he spent five years. He preached his first sermon on the birth day that completed his twenty-fourth year, A.D., 1698, and his ministry meeting with acceptance, he was, in the same year, chosen assistant to Dr. Chauncey, pastor of the Independent congregation in Mark Lane. His ministerial labours, however, were soon interrupted by a painful illness, of five months continuance. His health being gradually restored, he received a call to succeed Dr. Chauncey in the pastoral office, which he accepted the very day on which King William III. died—a day very discouraging and alarming to the dissenting interest. Ten days after, being the 18th of March, 1702, he was solemnly ordained. The ministers engaged on this occasion were the Revs. Matthew Clarke, Thomas Collins, Thomas Ridgley, Benoni Rowe, and Thomas Rowe his tutor.

In the Baptist Annual Register, for 1801, is inserted the names of 171 members of this ancient church, when under the care of Dr. Owen, Joseph Caryl, Dr. Watts, &c., with the dates of their deaths, &c. Among them are some persons of note in their day, such as Lord Charles Fleetwood, Sir John Hartopp, Mr. Serjeant Steele, Colonel Desborough, Lady Abney, Lady Thompson, &c., &c. In the same volume, are also some long, but most interesting extracts from their Church-book. Also a letter written by Mr. Watts, to the Church, dated, Feb. 8, 1701-2, containing his view of pastoral duties, church order, &c. These ought to be reprinted.

At his ordination, among other solemn things spoken by him, on his giving his public consent to the church's choice of him, preserved in the Church-book, in his own handwriting, is the following:—"Your choice of me, and your affections toward me, seem to be settled and unmoved. I have objected warmly, and often, my own indispositions of body, which incapacitate me for such service."

I have urged other things, till I have provoked you to sorrow and tears, and till I have been almost ashamed; but, your perseverance in your choice, and your love, your constant profession of edification by my ministry; the great probability you show me of building up this famous and decayed church of Christ, if I accept the call, and your prevailing fears of its dissolution if I refuse, have given me ground to believe that, *the voice of this church is the voice of Christ by you to me*. And, to answer this call, I have not consulted with flesh and blood; I have laid aside the thoughts of *myself* to serve the interests of *our Lord*; I give up my own case, for your spiritual profit; I submit my *inclinations* to my duty; and, in hopes of being made an instrument in the hands of Christ, to build up this ancient church, I return this solemn answer to your call—"That, with a great sense of my inability, in mind and body, to discharge the duties of so sacred an office, *I do*, in the strength of Christ venture upon it, and, in the name of our Lord Jesus, I accept your call; promising, in the presence of God and his saints, my utmost diligence in all the duties of a pastor, so far as God shall enlighten and strengthen me. *And I leave this promise in the hands of Christ, our Mediator, to see it performed by me, unto you, through the assistance of his Spirit and his grace.*"

"March 20, 1702. Our pastor administered the Lord's Supper amongst us, having preached a preparatory sermon from 1 Cor. x. 17. *We being many are one bread, and one body, for we are all partakers of that one bread.* Here he showed how much our communion with each other, as well as with Christ, was set forth in this great ordinance: designed to unite all the hearts and affections of the church to each other; that *this day of communion* might be as a *new covenant* with the Lord, and with each other. We finished the celebration of the Lord's Supper, by singing a gospel hymn, suitable to the ordinance, taken from Rev. v. 7—10, [Hymn 1, Book 1, Watts,] with one heart and one voice, to the glory of our Redeemer, and our great consolation and joy." This blessed union, thus commenced between pastor and people, continued unbroken almost forty-seven years.

Not long after Mr. Watts' entrance on his charge, he was again visited by a painful and alarming illness, which threatened an early period to his usefulness. His confinement was long, his recovery slow, and his constitution became considerably impaired. It was, therefore, judged necessary to provide him an assistant, and the Rev. Samuel Price was chosen to that office in July, 1703. In Sept. 1712, he was again seized with a fever of such violence, that shook his constitution, and left a weakness upon his nerves, from which he never wholly recovered. For more than four years, he

was entirely laid aside from the exercise of his ministry, and it was not till Oct. 1716, that he was enabled to resume his public labours. The affection of his people during this season of trial, was strikingly exemplified in their solicitude for his recovery. Particular days were set apart to intercede with God in prayer for so desirable an event; and many of his brethren in the ministry, assisted on those occasions.

In the year 1728, Mr. Watts received, unsolicited, from the Universities of Edinburgh and Aberdeen, a diploma, creating him Doctor of Divinity. Mr. Toplady says, "learned seminaries would retrieve the departing respectability of their diplomas, were they only presented to (I will not say such men as Dr. Watts; for few such are in any age to be found; but to) persons of piety, orthodoxy, erudition, and virtue."

The painful and distressing state into which Dr. Watts was reduced, inspired his friends with a tender sympathy, and engaged the benevolent attention of Sir Thomas Abney, Knt., and Alderman of London, who received him into his house, at Abney Park, Stoke Newington; where, with a constancy of friendship, and uniformity of conduct not often found, he was treated for thirty-six years, with all the kindness that Christian friendship could prompt, and all the attention that respect could dictate. So that whatever wealth could supply, or affection suggest, to alleviate his sufferings, he enjoyed to the full extent of his wishes.—Sir Thomas died about eight years afterwards, aged about eighty-three, but the Doctor continued with his lady, and her daughter, to the end of his life. Lady Abney's life was also drawn out to a great age; she survived Dr. Watts rather more than twelve months.

The Countess of Huntingdon being on a visit to Dr. Watts at Stoke Newington, was thus accosted by him: "Your ladyship is come to see me on a very remarkable day. *This very day thirty years*, I came to the house of my good friend Sir Thomas Abney, intending to spend but *a single week* under his friendly roof; and I have extended my visit to the length of thirty years." Lady Abney, who was present, immediately said, "Sir, what you term a *long* thirty years visit, I consider as the *shortest* my family ever received."

The plan of "Bunhill Memorials" obliged the Editor

almost invariably to omit noticing the writings of these Divines whose names are therein recorded. The works of Dr. Watts are so well known, and so highly appreciated, that any enumeration here, is quite unnecessary. Dr. Gibbons says,—“Dr. Watts’ *works* have been so widely dispersed both at home and abroad, are in such constant use, and withal translated into such a variety of languages, that, many of them will remain more durable monuments of his great talents, than any representation that can be made of them, though it were graven on pillars of brass.”

The closing scenes of Dr. Watts’ pilgrimage were such as might be expected from a life of such exalted piety and devotion. The delicacy of his constitution, and repeated sickness, soon brought upon him the premature infirmities of age; and these were greatly promoted by *midnight studies*. He was for several years together greatly distressed with *insomnia*, or, continual wakefulness. Very often he could obtain no sleep for several nights successively, except such as was forced by medical preparations; and, not unfrequently, *opiates* lost their virtue, and served only to aggravate his malady. Yet, through the goodness of God, and the kind attention of friends, his *feeble frame* was lengthened out to a period *beyond* the common lot of mortals. The taper of life burned *slowly* to the socket, and, its flame was brilliant to the last. He beheld his approaching dissolution with a mind perfectly composed, without the least dismay, or, *shadow of a doubt as to his future eternal happiness*. He observed, in conversation with a friend, “That he remembered an aged minister used to say, that the most *learned* and *knowing* Christians, when they come to die, have only the same, *plain promises* of the gospel for their support as the *common* and *unlearned* of the people of God; and so (said he) *I find it*. They are the plain promises of the gospel which are *my* support, and, I bless God that they *are* plain promises, which do not require labour or pains to *understand* them: for, I can do nothing *now* but look into my Bible for some promise to support me, and live upon that.”—“I should be glad to read more, yet not in order to be more confirmed in the truth of the Christian religion, or in the *truth* of its *promises*; for I believe them enough to *venture an eternity upon them*.” He would often declare, on retiring to rest, and that with the sweetest composure, “I bless God I can lie down with



comfort; not being solicitous whether I awake in this world or another." Mr. Parker, who for above twenty years was the Doctor's amanuensis, wrote the day before his death, "He passed through the last night in the main quiet and easy; but for five hours would receive nothing within his lips. I was down in his chamber in the morning, and found him quite sensible. He told me, that he lay easy, and his mind peaceful and serene. The ease of body and calmness of mind, which he enjoys, is a great mercy to him and to us. We are ready to use the words of Job, and say, 'We shall seek him in the morning, but he shall not be.'" The day after his decease, Mr. Parker wrote again,—"At length the fatal news is come. The spirit of the good man, my dear master, took its flight from the body to worlds unseen and joys unknown, yesterday, in the afternoon, without a struggle or a groan. My Lady Abney and Mrs. Abney are supported as well as we can reasonably expect. It is a house of mourning and tears. We all attended upon him and served him, upon a principle of love and esteem."

Thus died, after an honourable and useful life, the truly great and excellent Dr. Watts, Nov. 25th, 1748, in the 75th year of his age. His remains were deposited in Bunhill Fields, and his pall was supported by six ministers, selected equally from the three denominations. Dr. Chandler delivered the Oration at the grave, and Dr. Jennings preached the funeral sermon to his bereaved church, from Heb. xi. 4, *He being dead, yet speaketh.*—W.

ALEXANDER WAUGH, D.D., *Scots. Presb.* † In this grave are deposited the mortal remains of the Rev. Alexander Waugh, D.D., pastor of the Scots Secession Church, in Wells Street, Oxford Street; where for nearly forty-six years he laboured as the Peacemaker—the Friend—and the Father of his people.—He was one of the earliest promoters of the London Missionary Society, in 1795, on the behalf of which, and of the numerous charities in this city, he was enabled by his God to exhibit, in no common measure, the varied gifts of a powerful and eloquent advocate.—This plain stone is raised not to enlogize his name, or to delineate his character, but to record the solemn and grateful testimony of his widow and children to the many christian graces which adorned her husband, and their father.—He was born

at East Gordon, Berwickshire, August 16th, 1754; educated at the Universities of Edinburgh and Aberdeen; ordained at New Town, in the parish of Melrose, N.B., Aug. 30, 1780; translated to the pastoral charge of Wells Street Chapel, London, May 9th, 1782; died December 14th, 1827, in the 74th year of his age.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season." Job v. 26.

Head Stone, E. and W. 71,—N. and S. 56.

The memoirs of Dr. Waugh have been written at considerable length, by two of his intimate friends, Dr. Hay of Kinross, and Dr. Belfrage of Falkirk, and the whole portraiture is so beautiful, that a selection is difficult.—Alexander Waugh was born in 1754. His father belonged originally to the Church of Scotland, but being dissatisfied with the working of the law of patronage, he retired from its communion, and joined the Secession. Dr. Waugh was thus educated among that body of Christians, of which he afterwards became one of the brightest ornaments, and to which he was always conscientiously attached. At the age of twelve he removed from his father's house to the village of Earlstown, for the purpose of attending the Grammar School, in order to his preparation for the University. In the year 1770 he made a public christian profession by joining the Secession church, at Stitchell. He commenced the study of Divinity, in 1774, under the Rev. John Brown, of Haddington. As the period of his trial before the Presbytery approached, he was visited with many misgivings as to his fitness for the ministerial office. We subjoin a portion of the letter of monition which he received from Mr. Brown, as being characteristic of that great and good man.

"Dear Alexander, . . . Cast your burdens on the Lord. Cast all your care on him. I am far from thinking it a token, that a man is *not* called to the work, that he, when it comes near to the point, is terrified. Christ got forty days of sad temptation before he was licensed to preach the gospel. My advice to you is, to make a solemn surrender of yourself to God, before coming to the Presbytery. *I hope the Lord has let some of the wind out of you, that I thought was in you when I first knew you.* Beg of him to fill its room with himself and his grace." J. B.

Having undergone his trials for the ministry in a manner the most creditable to himself, he was licensed to preach June 28th, 1779; and he soon proved himself a workman

that needeth not to be ashamed. The same year he was appointed to supply the vacant congregation of Wells Street, London, which afterwards became the sphere of his permanent labours. Returning, after ten weeks to Scotland, he supplied at various places, and before the close of the year, he received an invitation from the congregation at Newtown, in the county of Roxburgh; and after much prayer, and the advice of friends, he was ordained to the pastoral charge in August, 1780. In May, 1781, a call to him from the congregation of Wells Street, was laid before the synod of Edinburgh, but was not approved. The people had however set their hearts upon having him for their minister, and their perseverance was at last rewarded; on the 30th of May, 1782, he was appointed to go and labour in the metropolis. Thus have we brought the narrative of Dr. Waugh's life down to the time of his settlement over that charge which he superintended till death. Very many pages of most interesting matter might here be inserted, relative to his eminent usefulness in the Lord's cause. His public ministry was extensive in the range which it embraced, and laborious in the efforts which it demanded. His christian friendship was most conspicuous. To pour the balm of consolation into the bereaved and afflicted spirit—to bind up the broken heart, and to sustain beneath the stroke of calamity—~~these~~ were Christian offices in which he was much interested, and for the successful performance of which he was eminently qualified. He visited the house of mourning, and his presence was the herald of comfort. He did not make light of the occasion of sorrow, neither did he insist *much* and *directly* on the duty of *resignation* to the will of God, but, *he spoke comfort to the heart*, and led the grieving spirit to repose on the bosom of the sympathising love of the Redeemer.

The closing scene of Dr. Waugh's life sweetly harmonized with all the eventful days which preceded. An exquisite cheerfulness and serenity of mind marked his declining years. In 1823 he received an injury by the fall of a platform, from the effect of which he never perfectly recovered; and a series of events occurred, all tending to accelerate the crisis to which he was looking forward. The first of these was the death of his son, the Rev. Alexander Waugh, Jun., a young minister of singular promise, both as to talent and

Christian devotedness. This event "struck him to the heart." His feelings may be conceived from the following, written to a friend.

"It has pleased God to remove from us the delight of our eyes, and the object of our fondest anticipations. After fourteen months of severe suffering, he fell asleep in the bosom of his divine Redeemer, relying on his atoning sacrifice, and full of the hope of that gospel, which was the delight of his heart to preach. Bear us on your heart before the throne."

Dr. Waugh referred occasionally, in the family circle, with tenderness and delicacy, to his approaching dissolution. In November, 1827, he caught a severe cold, accompanied with cough and sore throat. On the 9th of December, he preached, morning and evening, at Albion Chapel; and, on returning home, indulged in a most delightful strain of Christian conversation to a late hour. The next morning he rose early, but was prevailed upon, with difficulty, to return to bed for an hour longer. Being requested to visit a dying person in the evening, just as he was going, he exclaimed, "I cannot go, I am very ill." It was the last enemy that had begun to struggle with him. He was assisted to bed. His daughter Jeane was standing near him; he put out his hand to her, and said, "Let me talk to you, my lamb, for I am very ill, and I shall never get up any more." Sweet were his dying counsels to his beloved child. He then said, "Send for my sons; they are good lads, and I cannot die in peace without seeing them." Two of his sons arrived a little before eleven; but, a few minutes previously, he was seized with symptoms of paralysis. On recovering from his stupor, he said, "I am very ill, but just where it has pleased God to place me; pray for me, that I may not be impatient." His medical friend, expressing a strong wish that his patient might be kept as much as possible from talking, the dying saint, with a measure of his usual playfulness, said, "I'll be as dumb as a heathen god."

His strength being exhausted, on being asked by one of the family, "Do you know that you are dying?"

"Yes (said he) I know that I am dying; and my mind is as calm and composed at this moment as any man's in London. I am thankful for the remedy provided. I have *lived* by faith, and I *die* in the faith of the Son of God. And this I know, that neither death, nor life, nor angels, nor principalities, nor

powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall *separate me* from the love of God which is in Christ Jesus our Lord."

Then, emphatically elevating his hand, he added with earnestness, "*This is enough for me:*" and, pointing to those who surrounded his bed, "and for you, and for you, and for you."

The last words Dr. Waugh was heard to utter, were spoken in reply to a question put to him by the endeared companion of his life. Perceiving that his spirit was about to take its flight to the regions of immortality, she said, "Now you are in the deep Jordan, have you any doubt that Christ will be with you?" He responded, with all the energy remaining, "Certainly not! Who else? who else?" Stupor soon followed; and, on Friday morning, Dec. 14th, 1827, he opened his eyes, cast them round the circle of his weeping children, and bestowing one parting look of grateful recognition on his aged partner, his spirit returned to his Father and his God.

Thus lived, and thus died, Alexander Waugh, D.D., forty-five years pastor of the church assembling in Wells Street Chapel, London; a man of pure philanthropy and of disinterested benevolence. The testimony borne to his character, when death had stamped his seal upon it, was such as to invest his memory with a kind of moral sublimity. The members of his church, the Directors of the London Missionary Society, with the committees of various other religious institutions, to which he had rendered essential service, joined with a wide circle of attached private friends, all vied with each other to render honour to his character.—*Marison's Father's, &c.*

ALEXANDER WAUGH, jun., A.M., *Scots. Presb.* † In memory of the Rev. Alexander Waugh, A.M., minister of the Scots Church in Miles' Lane, who died on the 2nd of August, 1824, in the 30th year of his age, and the 5th of his ministry. He died in the firm faith of the gospel which he had preached, and amid the consolations with which the hope of heaven inspired, gladdened, and supported his soul. To a mind richly stored with elegant and useful literature, there were superadded extensive and intimate acquaintance with the mystery of godliness, ardent piety, and unsullied purity of life. His worth will long live in the elevated esteem of those who knew him; nor need the aid of this

frail memorial, sketched by the hand of *paternal* affection, to preserve it from oblivion.

Head Stone, E. and W. 71,—N. and S. 56.

The incidents in the life of a young man, who first spent his days in the seclusion of a University, afterwards in the retirement of his study, and who died in the 30th year of his age cannot be numerous, or of a character likely to create much public interest. Alexander Waugh, jun., the son of Dr. Waugh, was born January 8th, 1795. At an early period, he was sent to the Grammar School at Kinross. In the year 1808, he returned to London, and continued to prosecute his studies with a degree of ardour unusual in persons of his age. In October, 1810, he entered the University of Glasgow. When the time for his being taken on trials, for license to the ministry, drew near, his mind was awakened to a degree of religious feeling, new and almost overwhelming. The importance of the work alarmed and intimidated his mind, shook his resolution, and, for months, produced the most distressing agitation of soul. On the 15th April, 1818, he was licensed by the Presbytery. He received invitations in the course of the summer from Newburgh, Hamilton, Miles' Lane London, and other places, over which latter congregation he was ordained, Sept. 23, 1819. He entered on his ministerial course with sacred delight, mingled with much diffidence. He believed, loved, and preached, the distinguishing doctrines of the gospel, with unbending firmness. His attachment to the doctrines of the cross, formed the leading feature in his character.

It had pleased God, who is our life and health, to visit him, some time before his ordination, with a dangerous affection of the liver, and also with alarming symptoms of a ruptured blood-vessel. During the spring of the year 1823, his disorder had made such progress, as to render a suspension of his ministerial duties necessary. On the 24th of June he preached to his people what proved to be his last sermon, from Phil. ii. 3. He left London for Ramsgate, but returned to town with more confirmed symptoms of alarming disorder; his disease having, by this time induced a decided dropsical affection. Being advised to try the effects of the southern sea coast, Worthing was chosen; he left his home by the way of Godstone, in Surrey; but on his arrival there, it was evident that his strength was rapidly

forsaking him. He was put immediately to bed ; and on the morning of Monday, August 2, he complained of unusual faintness, and it became evident that the tide of life, which had not yet flowed thirty years, was now ebbing to return no more. On being raised to relieve the obstruction of breathing, he looked stedfastly and calmly upon his wife and brother, and uttered with much emphasis, his last benediction, " God bless you ! " Then closed his eyes, lay back in their arms,—there was no motion,—there was a smile,—he was gone ! He was buried in the family grave at Bunhill Fields, where to a large audience, the Rev. William Broadfoot, delivered a very impressive address ; and, on the Sabbath following, he preached his funeral sermon at Miles' Lane, from Prov. xiv. 32, "*The righteous hath hope in his death.*"—*Memoir by his Father.*

RICHARD WAVEL, B.A., *Ind.* † This adjourns to the family vault of the late Rev. Richard Wavel.

Head-Stone, E. and W. 33.—N. and S. 10.

Richard Wavel was the youngest son of Major Wavel, of Lemiston, in the Isle of Wight, where he was born April 3, 1633. He was first sent to a grammar school and afterwards to Magdalen College, Oxford. Upon the Act of Uniformity in 1662, taking place, he was wholly to seek for a livelihood. His conscience not satisfying him to conform, he cast himself on the providence of God. Being asked by a friend, whether he could *live* by a good conscience ? his answer was, that, " a little with a good conscience, would well content him." Mr. Wavel continued preaching privately at Egham, where he had a small congregation that helped to support him. But being narrowly watched, a warrant was issued out to seize his body and goods ; and he was forced to desist from preaching. Upon the death of Mr. Palmer, in 1678, he was chosen pastor of the Independent congregation at Pinner's Hall. The laws against Dissenters being executed with great rigour, Mr. Wavel told his people, that, if they would venture their purses, he would venture his person, which he did ; preaching constantly three times on a Lord's day, at different places, and was often taken. His people also were put to no small expense. Once he was found to give bail for his appearance at the sessions, and when he came there, held up his hand as a criminal ; but

was brought through by the favour of Sir Harry Tulse, at that time Lord Mayor.

During his last illness, which continued but a fortnight, he enjoyed a holy serenity of mind, having a desire to depart, and rejoicing that his work was finished. A minister who visited him, observing, "That he had suffered much for his Master, Christ;" his answer was, "He owes me nothing." As he sat in his chair, he lifted up his hands and blessed his children, and then died in his chair, December 9, 1805, in the seventy-second year of his age.

Mr. Wavel was a man of great integrity; and much given to charity. When any sought to restrain him, by reminding him of the number of his own children, he would say, "Mine will never want; their heavenly father will provide what is necessary, and more is hurtful." His preaching was plain, and tended much to exalt Christ, and the free grace of God: yet it was his dying advice to his church, that, they should choose one to succeed him, of whom they should have some ground to hope, that he would preach Christ crucified *more than he had done.*—*W.*

**JAMES WEBB, *Ind.*** † Here lies the body of the Rev. James Webb, Ob. Nov. 12, 1782, ætat. 74. Forty-six years a faithful, diligent, and unwearied minister of the gospel of the grace of God, amongst the Independent Protestant Dissenters; being 20 years pastor of the church of Christ, in Back Street, Hitchen, Herts; and 26 years of the church of Christ in Fetter Lane, Holborn.

Head-Stone, E. and W. 105,—N. and S. 42.

James Webb was a native of London, and born about the year 1708. His parents were in humble circumstances, and apprenticed him to a weaver in Spitalfields. Imbibing a religious disposition from his early youth, he united with a society of young men, who met together on the evening of the Lord's day, for the purposes of religious conversation and instruction. He was one of the first students upon the King's Head society, instituted in 1730; at the same time he attended the lectures of the learned John Eames, in Tenter Alley, Moorfields. He began his stated labours with the congregation at Hitchen, where he was ordained in the year 1738; and with that people he continued till March 1756, when he was invited to succeed Mr. Rawlin, in the



pastoral charge of the society in Fetter Lane. About the year 1762, Mr. Webb was chosen into the Merchants' Lecture, at Pinners' Hall. These several stations he occupied with great respectability, till as the Fetter Lane, Church-book records it, "He sweetly fell asleep in Jesus, on Tuesday Morning, Nov. 12, 1782. Whilst labouring here for a handful of corn, his God has given him the full harvest; and he died in a good old age, full of days, wisdom, and honour; having laboured among us nearly twenty-six years, with universal acceptance, esteem, and usefulness; aged near seventy-five years." There was an unction attending Mr. Webb's preaching, which rendered it very acceptable to experimental Christians. He was deeply read in the *Old Divines*, and imbibed much of their spirit and manner.—W.

EDWARD WEST, M.A., *Ind.* † Edward West, the son of Mr. Thomas West, M.A., of Northampton, sometime of Christ Church in Oxon, and minister of the gospel: who having preached twice to his congregation on the Lord's day, being the thirtieth of January, and finished his work, departed this life in the night, and went to his rest in the forty-first year of his age, and of our Lord, 1675.

This Saint whose dust this stone doth hide,  
Sung *Epicedium* first, then dy'd.  
His life he spent lost man to save,  
And yet's not silent in the grave;  
Reader, no more, but underneath he lies  
Who whilst he liv'd, th' world had one good, one wise.

*Copied from Wilson; situation of grave not known.*

Edward West, M.A., was born about the year 1634. In the year 1651, he became a commoner of Christ Church, Oxford, from thence he removed to St. Mary's Hall. Being ordained according to the Presbyterian mode, he was presented to the living of Little Whittenham, Berks, from whence he was ejected at the Restoration. He then retired to London, and gathered a congregation of nonconformists. In 1672, he built a meeting-house in Ropemakers' Alley, Moorfields, in which he preached till his death. Mr. West was a person of good natural abilities, and considerable learning; he was an excellent preacher, full of holy zeal, and very useful in his day.—W.

**JOSHUA WEBB, Ind.** + The Rev. Joshua Webb, died the 27th of September, 1820, aged 74. Forty-six years the faithful pastor of the Dissenting Meeting in Hare Court, Aldersgate Street.

"Absent from the body, present with the Lord."

Head-stone, E. and W. 1.—N. and S. 64.

Joshua Webb. This venerable minister was a native of Tadley, in Hampshire. He entered the academy at Mile End, under Doctors Conder, Walker, &c., in the year 1768. In that seminary he continued about six years, when he was invited to preach as a probationer, at Hare Court. After being with the people several months, he received an invitation to the pastoral office, which he accepted, and was ordained over them, Feb. 15, 1775. Mr. Barber gave the Charge, and Dr. Conder preached to the people. With this Church Mr. Webb laboured in the ministry the long period of forty-six years. The editor has endeavoured, but in vain, to obtain further particulars; except that, previous to his death, he had been long in a declining state, but a very rapid decay of five or six days, terminated his life. Dr. Collyer delivered the address at his grave, and Dr. Winter preached his funeral sermon at Hare Court, from Job v. 26, "*Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.*"

**FRANCIS WEYBRIDGE, Ind.** + The Rev. Francis Weybridge, who died October 26th, 1834, aged 81 years.

The Rev. JOHN WEYBRIDGE, M.A., of St. John's College, Cambridge, died March 23, 1835, aged 39 years.

Head Stone, E. and W. 90,—N. and S. 57.

In this grave the remains of a very aged father, and of his son, are laid. The Rev. Francis Weybridge was minister many years of the Independent Church at Cheshunt, Herts. His son, John, received his education, and commenced his ministry among the Dissenters; but marrying a lady of property, the daughter of the late Alderman Staines; and not *exactly* "esteeming the reproach of Christ greater riches than the treasures in Egypt," he conformed to the Establishment, and died within its pale, at the age of thirty-nine years.

WATTS WILKINSON, A.B., *Episcop.* † The Rev. Watts Wilkinson, A.B., Lecturer of the united parishes of St. Mary Aldermary, and St. Thomas the Apostle, Bow Lane; Tuesday Morning Lecturer at St. Bartholomew, Exchange; and late Chaplain to Aske's Hospital; died Dec. 14th, 1840, in the 86th year of his age, and in the 62nd year of his ministry.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Head Stone, E. and W. 74,—N. and S. 13.

The venerable Watts Wilkinson, A.B., was the son of Mr. Robert Wilkinson, and was born in London, Nov. 14th, 1755. "His father was a Protestant Dissenter of the old school, strictly orthodox in doctrinal sentiments. He was a member of the congregation under Dr. Guyse, in New Broad Street." His son was under the influence of religious feelings at an early age; but when at school his serious impressions seemed to have worn off. A friend, greatly attached to the ministry of the late Rev. Henry Foster, prevailed upon him, with much difficulty, to attend one of his Friday Evening Lectures at St. Antholin's church. But, so strong were his prejudices at that time against the Establishment, that, as he often observed, he felt as if afraid lest the steeple should fall upon him, when he passed under it. To that evening, Sept. 11th, 1772, he frequently alluded, as one never to be forgotten by him; and has pointed out the spot in the aisle, where he stood during the sermon, which was delivered from 2 Cor. ii. 11. From that time he attended the ministry of Mr. Foster, whenever his circumstances would permit.

Having had some experience of the power of the gospel speaking peace to his conscience, and being filled with love to his Redeemer; he felt an earnest desire to consecrate himself to the work of the ministry. His biographer informs us, that Mr. Wilkinson "now began to feel a predilection for the Established Church; and a strong desire, that if it were the will of God, and *he could conscientiously conform to it*, he might be called to the sacred ministry within its pale." With this "strong desire" it is not matter of much surprise, that he soon became "convinced that the New Testament contains no argument in favour of the Independent or Congregational mode of church government;

and considered *lay preaching* to be liable to *very serious objections* !”

Having availed himself of the best means within his reach, for improvement in classical literature, he at length entered as a commoner, at Worcester College, Oxford. He concluded his residence at Oxford by taking the degree of Bachelor of Arts; he was ordained a Deacon in the Chapel Royal, St. James's, in Feb. 1779. He commenced his public ministry in the afternoon of the same day, at the church of St. Anne, Blackfriars. The subject of his sermon was the conversion of Manasseh. At the close of the same year, he obtained the lectureship of the united parishes of St. Mary, Aldermary, and St. Thomas the Apostle, London; and, in Feb. 1780, was elected chaplain of Aske's Hospital, Hoxton. About this time he pursued his studies with the greatest diligence; “*availing himself of the aid of the most approved commentators, and in particular of the older Puritan Divines; though he entirely disapproved of their political principles, and Nonconformity!*”

In the year 1798, he became a candidate for the Wednesday Evening Lectureship, in the church of St. Antholin, Watling Street, which he resigned soon after he obtained the Tuesday Morning Lectureship of St. Bartholomew, by the Royal Exchange. This has been long called the “*Golden Lecture*,” from the *very large endowment* attached to it. This lecture Mr. Wilkinson retained the long period of upwards of thirty-seven years. The contrast, on a Tuesday morning, between the scene *without* and *within* the church, was peculiarly striking. *Outside*, a dense multitude of persons, apparently in eager pursuit of *temporal* things; amidst the noise and bustle of carriages innumerable, passing to and fro in every direction: *within* its walls, a crowded congregation, engaged in the solemn worship of God; pursuing those things which are *unseen* and *eternal*; listening with devout attention to the words of eternal life, even the glorious gospel of the blessed God.—In the month of February, 1840, Mr. Wilkinson was seized with a violent cold and severe cough, which shook his tender frame (consequent of his great age), in no small degree. He was enabled shortly to resume his lectures, but his little remaining strength was but labour and sorrow. He preached for the last time at St. Bartholomew's, April 28th, 1840, after which that church was doomed to destruction. A church in which rested the mortal remains of that venerable

divine, Myles Coverdale, Bishop of Exeter, who had the high honour of presenting to this nation the first complete English Bible ; which was published in the year 1535.\* The parish of St. Bartholomew being united to that of St. Margaret, Lothbury, Mr. Wilkinson continued to deliver his lecture in this church, until Sept. 1, 1840, when he preached from Jer. xvii. 17, *Thou art my hope in the day of evil*. On the following Lord's day afternoon, he preached at St. Mary's, Aldermary, from Eph. ii. 19, *Ye are no more strangers and foreigners, &c.* His cough being distressing, he was constrained to finish sooner than usual. This was the close of his public ministry. On his return home, he expressed his conviction that, *he should never preach again*. His apprehension proved true. His appointed work was done : it was the will of God that he should now rest from his labours. It pleased God, however, to spare him fourteen weeks longer in the body ; and his dying days (as they may be called), confirmed and sealed the witness to the truth of his public ministry. He frequently observed to one and another, "Glory be to his name, I am fixed upon the rock ; a firm foundation is beneath me." "I find it very delightful to look back upon all the way by which the Lord has been leading me these *twice forty years* in the wilderness. Under mysterious dispensations of providence, I have often derived great consolation from that text, '*What I do thou knowest not now, but thou shalt know hereafter.*' Never did I expect on earth to have the '*need be*' for every trial so clearly revealed to me, as I have of late. I feel and know that I have not only been led by a *right way* to a city of habitation, but by the *only right way* that could have led me there."

The retrospect which he took of his ministry, now that he believed it to be finally closed, was one which filled him with holy awe, as he reflected on the *responsibility* of his office. "When (said he) I recollect how many thousands, in the course of my *long* ministry, I have had to speak to, I am quite overpowered. *I trust I have led them right* ; one thing

\* He died in peace, May 20th, 1567, aged 81 years ; and was buried near to the Communion Table, where his remains were discovered on the demolition of the church, at a considerable depth below the surface, and re-interred in the church of St. Magnus, London Bridge, of which he had formerly been rector.

*\* 27 Jan. xxi. 9. m. 1840*

I am quite certain of, that, *in all sincerity of mind*, I have preached unto them what *I* considered to be THE TRUTH. Nor do I recollect that in any one sermon during my whole life, I have ever disguised my sentiments to meet the prejudices of any one. In looking back upon my ministry, *this is the only point on which I can fix with any satisfaction ! !*" On one occasion he observed, with some degree of emotion, "I have been trying to read a little in my Bible, but, I cannot do that *now* without fatigue : *that blessed book*, (and he cast his eyes upon it,) has been my constant study for *above sixty years* ; I can still feed upon it ; it seems as fresh in my memory as ever ; I believe I could quote any part of it as well as ever. O ! the mercy and loving-kindness of the Lord to me is unbounded ! Cleave closely to Jesus ; cleave closely to Jesus ! The truths I have been preaching all my life, are my support and comfort *now*." On another occasion, when alluding to the doctrines maintained by him in his ministry, he said, "I wish to leave this as my dying testimony, that these alone were the doctrines which supported *me* when I was first convinced of sin, without which I never could have found peace ; and, with this experience of their preciousness in my own soul, how could I withhold them from others ? They have been my support and comfort *all my life*, and *now* in the near approach of *an opening eternity*, I still find them sufficient to bear me up, as a firm foundation beneath my feet." He was peculiarly favoured in his last moments. On the night but one before his decease, he was overheard to say, "Christ is worth more than ten thousand worlds. I do desire to depart, I do desire to depart."

O let me catch one glimpse of Thee !  
Then drop into *eternity* !

After this he continued to sleep two or three hours, more or less ; but, life was now ebbing fast away. One word more was heard from him, which he repeated three times feebly, *name, name, name !*" What name could *that* be, but the name of *Jesus* ? A gentle slumber followed ; an affectionate daughter stood watching beside him ; she *thought* the breath had ceased ; she listened intently—it was even so ! "He was absent from the body, and present with the Lord !" This great, and to *him* glorious change, took place on Monday, December 14th, 1840.

Watts Wilkinson was a burning and a shining light. He was enabled to honour God his Saviour, by the faithful discharge of the ministry to which he was called ; and, God honoured him, by employing him during a period of nearly sixty-two years, in feeding the church which Christ purchased with his own blood ; and, " When the chief shepherd shall appear, *he* shall receive a crown of glory that fadeth not away."—*Memoir by his Son.*

MATTHEW WILKS, *Ind.* † Rev. Matthew Wilks, died  
 January 29th, 1829, <sup>Y. M. D.</sup> 82 4 0.

Head Stone, E. and W. 76,—N. and S. 38.

Matthew Wilks was born at Gibraltar, on St. Matthew's Day, Sept. 21, 1746, which gave rise to his name. His father was an officer in the army, and was quartered with his regiment in Gibraltar, at the period of his son's birth. Mr. Wilks was distinguished from his infancy, by an acute intellect, and by a certain sprightliness of mind nearly allied to *wit*, and certainly identified with *genius*. It does not appear that the morning of his days was hallowed by the influence of divine grace. Like others around him, he lived according to the course of this present evil world, and proved that childhood and youth are vanity.

In the year 1771, his steps were providentially conducted to the town of West Bromwich, where Mr. Percy, the curate of the parish, (a decidedly evangelical and faithful minister,) was preaching, according to his custom, in a private room in the neighbourhood of the town, Mr. Wilks hearing the sound of his voice, stationed himself, out of mere curiosity, under the window. The word fell with almighty and resistless power upon his spirit, he was pricked in his heart, and began to cry earnestly, " What must I do to be saved ? " The work was of God. " Old things passed away ; all things became new." The ministry of Mr. Percy was also blessed to the conversion of Miss Shenstone (afterwards the wife of Mr. Wilks), and of his brother, Mark Wilks, for many years a worthy Baptist minister at Norwich.

Mr. Percy discovered that standard of intellect in his young convert, which promised extraordinary usefulness in the church of Christ ; he therefore expressed his desire that

Mr. Wilks would devote himself to the duties of the sacred office. At first, his young friend hesitated, but at length he was induced to enter the College belonging to the Countess of Huntingdon, at Trevecca, in Wales.

During the latter period of his College life, a sermon delivered by him, was heard by Robert Keen, Esq., one of Mr. Whitefield's executors, and a manager of the Tabernacle, and of Tottenham Court Chapel. As the result of this casual hearing, Mr. Wilks was invited to preach in London; and in the autumn of 1775, was appointed a minister of the Tabernacle connexion. His ministry was attended by crowded assemblies, and blessed to the conversion of many souls. Few men, perhaps, have been more useful, in a variety of ways, ~~to~~ Mr. Wilks. He entered indeed on his public labours in a connexion, and at a time pre-eminently favourable to success; but the result more than equalled the expectations which had been formed. During the whole period of his ministry in Mr. Whitefield's two chapels, the cause of God abundantly prospered. He laboured there with unabating zeal, for more than *fifty-three* years; and no *serious* misunderstanding ever took place, nor was any diminution of mutual esteem ever permitted to arise. The early years of his ministry were distinguished by unprecedented labours in the cause of God; so that none but a vigorous constitution could have borne up under the pressure. His abundant labours were also conducted upon principles unrivalled for their disinterestedness. For many years, when he had seven children, his income, as minister of the Tabernacle, did not exceed £100 per annum; and, though it might have been considerably augmented, had he been disposed to encourage the measure, it never amounted to more than £200; one half of which sum was regularly expended by him in Christian charities, or on the poor.

His happy union with his last colleague, Mr. John Hyatt, has been already adverted to in page 99 of these Memorials: whose death Mr. Wilks never ceased to lament, till he followed him to glory.

Mr. Wilks' annual visits, during a series of years, to Bristol Tabernacle, were received with extraordinary approbation. In the Bristol pulpit he was admired for the vigour and savour of his discourses; and in the private



circle there, he was looked up to as a *father*, for wisdom and counsel.\*

During a life unusually protracted, he showed himself the humble and devoted follower of Him who "went about doing good." With but very few abatements, his energies, and his usefulness, were continued till the autumn of 1828. The infirmities of old age approached him so gradually, that few of those works of faith and labours of love, in which he delighted, were relinquished by him, till he was called to exchange them for the nobler employments of heaven. The last illness, and dying hours of Matthew Wilks, eminently illustrated the power of faith, and the veracity of a covenant-keeping God.

In the month of November, not two months before his departure, a most interesting conversation took place between him and a friend, who had showed him some marks of peculiar attention—that friend was a *Unitarian*. One day Mr. Wilks said to him—"You cannot be a Socinian!" His friend replied, "We do not like to be called by that name!"—"But it is your name, (said Mr. W.) though you say, that you are *Unitarians* and not Socinians. I am a Unitarian. I worship one Lord Jesus Christ, who is *God over all*, and blessed for ever!"—His friend continued—"Well, sir, I say, let every man be fully persuaded in his own mind." "Yes, (observed Mr. Wilks) but let it be on *scriptural grounds*, and after much examination and prayer. I, sir, am an *old man*, and *soon to meet God*—and, *this is my hope*—

Jesus, thy blood and righteousness,  
My beauty are, my glorious dress;  
'Midst flaming worlds, in *these arrayed*,  
With joy shall I lift up my head.

and more—

Bold shall I stand in that great day,  
For who aught to my charge shall lay?  
Fully, *through THEE*, absolved I am  
From sin and fear, from guilt and shame.

\* The Editor of Bunhill Memorials well remembers the pleasure anticipated by him (almost sixty years ago), in Mr. Wilks' visits to his uncle's nursery gardens on Lawrence Hill, Bristol; and of the interest he *then* took in his *sententious* remarks. He has also ran by the side of Mr. Wilks' horse to *Kingswood*, of a Lord's day morning, to hear him preach. Very many days have passed since then, but, *their remembrance is still sweet*.

"There, now, I have done. I never wish to be always attacking people: but, you are very amiable—very kind—and very clever—yet, *all this will not do*; and, I wish to do you good, as you have done me."

To Mr. Mully, who was brought up in the Tabernacle connexion, and who was introduced by him into the ministry, Mr. Wilks addressed himself calmly, in the following terms: "Well, Mully, I am going to die." And then as Mr. Mully states, he spoke with the same placidity of his death, as though he had only been speaking of going into the country for a month, and was simply giving directions how to act during his absence.

His *Will* bearing date Jan. 2, 1829, (only twenty-seven days before his death) finishes in the following eminently devout strain:

"I conclude by expressing my affection for the managers, congregations, and brother ministers of the Tabernacle, and Tottenham Court Chapel; and my gratitude to God for their long attachment to me, their unworthy minister and friend. *May God preserve them pure in doctrine and practice, and bless us with a happy meeting in glory.*"

Thus lived and thus died, Matthew Wilks, fifty-three years the gifted, faithful, laborious, useful, and beloved pastor of the Tabernacle, and Tottenham Court Chapels; and one of the most zealous promoters of the cause of Christ, both at home and abroad.

Dr. Morison gives his character in several particulars, truly correct, but far too long for insertion here. The heads are—1. He was a man of masculine intellect. 2. Of great practical wisdom. 3. An enlightened and steady divine. 4. One of extraordinary influence. 5. Remarkable for his kindness and fidelity to young ministers; and one who was justly celebrated for the help often afforded by him, to such ministers as were poor and distressed. 7. He was one of an affectionate heart; eminent for sympathy with the oppressed, and of great generosity of character. 8. He was a man of prayer; of deep and chastened devotion.

"What then, (said he) had he no faults! Was he altogether perfect! *No, by no means.* His failings were as obvious as his excellencies. He was, perhaps, too impetuous; sometimes too inconsiderate of the feelings of others; and would, occasionally, indulge unduly, a certain vein of wit and

sarcasm which naturally belonged to him. But, may we not be permitted to draw the mantle of charity over a character adorned with so much Christian excellence? Never was a man *more* sensible of his imperfections, than Matthew Wilks. Let us contemplate the death of such a man! Full of days—full of faith—full of honours—yet, as a humble penitent, throwing *all* at the feet of Jesus, and crying, as it were, with his last breath—“God be merciful to *me*, a sinner!”—*Morison's Fathers, &c.*

DANIEL WILLIAMS, D.D., *Presb.* † Sacred to the memory of the Rev. Daniel Williams, D.D., who was born at Wrexham, in the county of Denbigh, in Wales. Having been from his childhood deeply tinctured with piety, and trained up in learning at a very early period, he became a minister of the Gospel, and preached with good acceptance in many parts of England, and afterwards in Ireland, particularly in Dublin. Where having spent the meridian of his age, he left behind him among all true Protestants, a most honourable remembrance. Being driven thence by Popish tyranny, he removed to London, where he flourished for many years, and to the very end of his days in the highest reputation. He was a man of the most amazing abilities, for in him were united (how rare the union) the most vivid rays of genius, and the most profound sagacity. He was well versed in all the parts of divinity; he was a lively, pungent, grave, copious, and indefatigable preacher. He was so well qualified for his work, that with equal success, as his subjects required, he convinced the judgment, and raised the affections. It is hard to say, whether he was the more skilful or vigilant pastor. He was ever ready to promote the gospel, not only in his own but other countries, by his labours, his substance, and his influence. He was wonderfully adapted for forming and executing great designs. And was not less conspicuous for his wisdom than his integrity in conducting the most arduous and difficult affairs, both of a public and private nature. He was eminent for his charity, and tender to all. And in the midst of an ample fortune he was sparing to himself, but most munificent to the poor, and especially the public; as after a long series of striking proofs in his life, his last Will abundantly testified. He spent his days in constant cultivation of every

virtue within the sphere of mortality, till full of years and honour, he at length was made a partaker with the society of the blest above, of that consummate holiness which is only to be enjoyed in heaven, January 26th, 1716, aged 72.

Tomb, E. and W. 65,—N. and S. 11.

The above is a translation of the long Latin inscription (now almost obliterated) on the Doctor's tomb; and being so elaborate, will of course tend to curtail what otherwise might be expected to appear.

Daniel Williams, D.D.—This eminent Divine was born about the year 1644. We know nothing of his parentage nor of the particulars of his early life. He was one of the first of the rising generation, who entered upon the ministry after the Bartholomew ejectment in 1662. He says of himself, "that from five years old, he had no employment but his studies, and that at nineteen he was regularly admitted a preacher." He freely took his lot with the nonconformists, when he knew it must expose him to great difficulties. After spending a few years in England, providence very seasonably opened a way for his services in Ireland; where, even in *those* times, the Government thought fit to treat men of his principles, amidst a swarm of bigoted papists, in a very different manner from their brethren in England. After some time he was called to the pastoral office by the congregation of Protestant Dissenters, assembling in Wood Street, Dublin. He laboured there for nearly twenty-years, and it pleased God to make him a general blessing. During the troubles of Ireland, at the latter end of the reign of James II. he was driven from thence, after escaping some threatening dangers by the tyrannical and violent proceedings of a *Popish* administration. He returned to England, in 1687, and made London the place of his retreat; and having spent some time in preaching occasionally about the metropolis, he at length settled with a numerous congregation, at Hand Alley, Bishopsgate Street, where he succeeded Mr. John Oakes, in 1688. Upon Mr. Baxter's death, in 1691, he was chosen into the Pinners' Hall lecture, in his room. It was not long before frequent clashings in the discourses of the lecturers, on doctrinal points, caused a division; and Mr. Williams, with Dr. Bates, and others, went off, and raised another lecture at Salters' Hall. The editor of Bunhill Memorials will not entertain the reader

with an account of the seven long years of wordy war, which was fiercely engaged in by the respective combatants; on what was called Neonomianism on the one hand, and Antinomianism on the other. The harm arising from these disputes was by no means trivial; it promoted a bad spirit, and drew an odious line of distinction between parties among the Dissenters, which strengthened with time, and has been a wall of separation ever since. Mr. Williams was charged with heresy, and attacked with great heat by Dr. Chauncey and others; and his character was also *most unjustly* assailed.

Mr. Williams was a true friend to his country, and a zealous supporter of its civil and religious liberties. In the latter end of the reign of Queen Anne, he had very dark apprehensions respecting national affairs, and great fears about the Protestant succession. Upon this subject he dealt freely with the Earl of Oxford, who was then prime minister; but this freedom was by no means relished. No man more heartily rejoiced at the dissipation of the storm, by the accession of George I. than Dr. Williams; who was appointed to present the address to that monarch, Sept. 28, 1714, at the head of the Dissenting ministers, congratulating his majesty on his peaceable accession to the throne, in answer to the many prayers offered on his behalf.\*

Dr. Williams was a constant preacher, and indefatigable in his work; but as he turned the age of man, so bodily disorders greatly embittered life, and began, in a manner unusual to him, to sequester him from his beloved employ. At length God gave him his desire, by calling him home, before nature sunk under greater infirmities. He was removed after a short illness, January 26th, 1715-16, in the 73rd year of his age. His funeral sermon was preached by his fellow-labourer, Dr. John Evans, from 2 Cor. v. 9.

Dr. Williams left by his Will for the support of *Orthodox sentiments*, and for charitable purposes under the *direction* of the orthodox, Fifty Thousand Pounds: Query—is the Doctor's property distributed according to the intention of the donor?

He ordered a convenient building to be purchased, or erected, for the reception of his own Library, and the curious collection of Dr. Bates, which he had purchased for that

\* See my Tract—"History of the Schism Bill." 1d.

purpose, at the expense of between five and six hundred pounds. Accordingly some years after his death a handsome building was raised, by the joint contributions of the Independents, Baptists, and Presbyterians; the sum allowed by the Court of Chancery out of the Doctor's estates not being enough to finish it. In this Library, which is situated in Red Cross Street, Cripplegate, the Doctor's books &c., are deposited, to which additions are continually making. It is also a depository for paintings of Nonconformist ministers, which are now very numerous. The Dissenting ministers of the three denominations used to meet at Dr. Williams' Library for transacting all business relating to the general body; but the Trustees have, of late years, withheld the usual permission.\*—W.

GRIFFITH WILLIAMS, *Ind.* + The Rev. Griffith Williams departed this life, July 1st, 1826, aged 71 years; after a most exemplary life, being truly devoted to God in public and private. He was minister at Gate Street Chapel, Lincoln's Inn Fields, 36 years. Here his usefulness was great, being much honoured of God in the conversion of souls. He finished his course with joy after a few days illness.

Head Stone, E. and W. 122,—N. and S. 44.

\* It is astonishing that men, with any pretence to conscience, can devote *that* property, year after year, in the face of God and the public, to the support of *Socinianism*, which Dr. Williams' righteous soul abhorred! The Doctor's sentiments are, without dispute, allowed to have been most decidedly *Trinitarian*; but the excuse forsooth, is, that, "*had he lived till now, he would have imbibed MORE RATIONAL and enlarged views of the Christian doctrine!*" On this principle, private property might be alienated from the *individuals* to whom it was *bequeathed*, and *WILLS* become a *carte blanche*, on which injustice might write whatever ~~they~~ pleased. The trustees of Dr. Williams' property, when they meet to distribute it in conclave, in Red Cross Street, should inquire whether, in the language of *his will*, they are, "*Faithful in the management of what they undertake? Obtesting [i. e. beseeching, supplicating,] in the name of this great and righteous God, all that are or shall be concerned, that what I design for his glory to the good of mankind, may be HONESTLY, prudently, and diligently employed, TO THESE ENDS, as I have to the best of my judgment dictated.*"—Extract from Dr. Williams' last Will and Testament.

Griffith Williams was a native of Wales, and when called by Divine grace, was unable to speak the English language. Anxious to engage in the work of the ministry, he placed himself, about the year 1780, under the instruction of the Rev. Ellis Williams, of Kidwellyn, to learn English. After about six months he left that residence, and was received as a student at Lady Huntingdon's College, Trevecca. He was first stationed at Glastonbury, about the year 1784, where he laboured, and in the villages around, with great diligence, and suffered much persecution from the people. He preached in the Countess's connection till 1790, when he took the premises which until lately formed Gate Street Chapel, Lincoln's Inn Fields, then in a very dilapidated state; where he succeeded in collecting a congregation, over which he presided with much affection and success for 36 years. He was seized on Thursday, June 29th, at noon, with an inflammation of the chest, and died on the Saturday noon, to the great grief of a large circle of Christian friends. He was calm and tranquil in death, fully illustrating the words of the Psalmist, "Mark the perfect man, and behold the upright, for the end of that man is peace."

"*Call the labourers!* but not till they have done their work. *All their work must be done;* and then, no matter how soon they enter into rest. Our venerable father fought a good fight—he has finished his course—he is gone to wear his crown, to use his harp, and to see his Saviour face to face: to join with kindred spirits in glory, and, with them to sing the high praises of his covenant God for ever and ever!"—*Funeral Sermon for him.*

Call'd *home* to take his heavenly hire,

He now has all his heart's desire;

Wrapt up in Jesus' kind embrace,

And gazing on the Father's face!

The Lord of hosts inspired his tongue,

To speak of Jesus to the throng;

He crown'd his labours with success,

Then, *took him home*, to crown and bless.

THOMAS WILLIAMS. † The Rev. Thomas Williams who died July 1st, 1843, aged 87 years.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. xiv. 13.

Head-Stone, E. and W. 18,—N. and S. 31.

**WILLIAM WILLIAMS**, *Welsh Calc. Meth.* † The Rev. William Williams, of the Welsh Chapel, Jewin Crescent, who departed this life, Jan. 13th, in the 71st year of his age; having faithfully ministered in the gospel for forty years. He sleeps in Jesus—"looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."

1847

The memory of the just is blessed.

Head Stone, E. and W. 71,—N. and S. 12.

Mr. William Williams was a native of Llanddewi, Cardiganshire, South Wales. His father, Daniel Williams, was a minister in the connection of the Welsh Calvinistic Methodists. His son, William, was under strong religious impressions from a child, and joined the Church of Christ at a very early age. He came to London when about four and twenty. The religious friends, to whom he was denominationally united, had their Chapel then in Wilderness Row, Goswell Street; where he commenced preaching, when about thirty years of age; and continued to labour in the gospel vineyard for forty years.

He was eminent in piety, deeply acquainted with Christian experience, and of great spirituality of mind. His discharge of the pastoral office was most efficient. He was remarkable for his fervency in prayer, which proved that he lived much in communion with God. He finished his course in peace; and was followed to the grave by a great concourse of those to whose spiritual wants he so efficiently ministered.

**DANIEL WILSON.** † Rev. Daniel Wilson died June 27th, 1784, aged 59 years.

Head-Stone, E. and W. 103,—N. and S. 35.

**SAMUEL WILTON**, D.D., *Ind.* † Underneath are deposited the remains of Samuel Wilton, D.D., sometime pastor of a Christian Church, at Tooting, in Surrey; and afterwards at the Weigh-House, Eastcheap. He was an honest man; a Christian of primitive simplicity; a minister of uncommon talents, natural and acquired; a pastor most affectionate, vigilant, and faithful: while a bold asserter of what appeared to him truth, he always showed a mild and catholic spirit towards gainsayers. In no character were Christian zeal and charity more happily united. As he lived



esteemed, beloved and honoured, so he died universally lamented, 3rd April, 1778, Aged 34.

Tomb, E. and W. 54,--N. and S. 67.

Samuel Wilton was born in London, in the year 1744. He was the eldest son of Mr. Samuel Wilton, an eminent hosier, in Newgate Street. He was educated in Christ Church Hospital, and afterwards continued his studies under Dr. Jennings. As stated on the inscription on his stone, his first pastoral charge was over the church at Tooting, where he was ordained, June 18, 1766. Upon the death of Dr. Langford, in 1776, he accepted an invitation to succeed him as pastor over the Church at the Weigh-House. The interest which had been sunk very low, began now to revive, and great expectations were formed; but, his Sun went down at noon.

8/ The last public service in which Dr. Wilton engaged, was an evening lecture, March 29, 1778, from Psalm exix. 125. 8/ He soon afterwards found himself much indisposed, and his disorder, a fever, made such rapid progress, that he considered it as the messenger of death; which he viewed without the least dismay, being not only willing, but even desirous to depart and be with Christ. In the afternoon of the day in which he died, he said to an intimate friend, "You now see me in the near view of death, and I rejoice in the prospect. It has been my delight to preach the gospel of Christ, and promote his glory. I am not afraid to die, for *I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.* Go to prayer with me; and let us offer a few more petitions to God before I enter the world of praise, from which I am at no great distance." One present expressing a hope that he might yet recover, he replied in the language of reproof, "Do you wish me to come back again into the wilderness? No, I have no desire to return one step.—I have had my doubts, but, my hope is well founded; and I have had such manifestations of the love of God to my soul, that I cannot doubt more." For a considerable time he struggled hard, but his groans were mingled with *hallelujahs*, which he frequently repeated, till at length his breath gradually failed, and at midnight, April 3, 1778, after an illness of only six days, and in the thirty-fourth year of his age, he fell asleep in Jesus. The Rev. Samuel Palmer preached his funeral

sermon from his favourite text, 2 Tim. i. 12, and which were the last words he spoke.—Dr. Wilton was a man in whose character were combined as many excellencies as are usually to be met among mortals; and his removal, at so early a period, was a singular loss to the interests of religion among the Dissenters.—W.

**RICHARD WINTER, D.D., *Ind.*** † In memory of the Rev. Richard Winter, D.D., for near forty years the able and faithful pastor of the church of Protestant Dissenters in New Court, Carey Street. The co-pastor and successor of the Rev. THOMAS BRADBURY. He was a considerable biblical scholar; an able supporter of the doctrines of grace; a judicious instructor, and practical preacher; and, in the whole of his deportment, a consistent and exemplary character. He died in cheerful hope, March 23th, 1799, in the 79th year of his age.

Tomb, E. and W. 40,—N. and S. 67.

This venerable minister was born in the year 1720, in the city of London. It appears, from his own account, that he became the subject of religious impressions at nine years of age. His strong propensity to study, and his earnest desires to be engaged in the work of the ministry, caused his friends to place him under the care of the learned Mr. John Eames. His first labours were at Bradford, in Wiltshire, where he preached about a twelvemonth, and received an unanimous call to the pastoral office, which he declined. About the year 1745, he was chosen assistant to Mr. Thomas Hall, pastor of an Independent congregation, upon the Pavement, Moorfields. In this situation he continued above fourteen years; and during the greater part of that time was afternoon preacher at the Meeting-house, in Lower Street, Islington. Receiving a call from the church, at New Court, Carey Street; he was ordained there on the 14th of June, 1769, as co-pastor with the celebrated Thomas Bradbury, concerning whom, see p. 11 of these Memorials.\*

\* The Editor is in possession of the whole of the solemn services of that day, which in his estimation, is invaluable. Mr. Hall, in the introductory part, says, "Christ is head over all things to the church, and the very powers of hell are made subject to his control; otherwise there is reason to imagine that the enmity of the seed of the serpent against the church

Mr. Bradbury dying about three months after Mr. Winter's ordination, he succeeded to the whole pastoral charge, which he sustained with great respectability for about forty years, till his death. In the year 1762, he was chosen one of the lecturers at Pinners' Hall.

Mr. Winter's life was lengthened out to a good old age. On Lord's day, March 17, 1799, after preaching with peculiar animation, he was seized with oppression of the breath, and other complaints: these continued to grow worse till his dismissal from the body, twelve days afterwards. In the

of God, would have now given us disturbance. Yea, were it not that the Lord in his great mercy, has favoured and secured to us the happy Protestant succession to the crown in the illustrious House of Hanover, we might have been under fearful apprehensions that *this place of worship*, through the rage of a *Popish* persecuting mob, *might now have been in flames*, as I myself saw it to be, *through their means*, near fifty years ago, when the worthy Mr. Daniel Burgess ministered here."

Mr. Winter's *Confession of Faith*, in 21 Articles, contains a noble declaration of gospel truth. Take Article 11 as a specimen:—"I believe that every individual whom the Father chose to salvation, and the Son purchased, shall at the appointed time, be effectually called by the Holy Spirit, out of a state of sin and death, into a state of holiness and life; in which mighty change, man is entirely passive, having no power nor will of his own to do that which is spiritually good; but, on the contrary, is full of opposition to the call of God, till his mind is savingly enlightened, and his will renewed by insuperable grace."

Mr. John Olding's sermon to the church, on the occasion, from 1 Tim. iii. 15, "*The church of the living God*," is of paramount importance. Heads—1. It is his church, as being from everlasting beloved of him, and chosen by him. 2. It is the church of the living God, by purchase. *Purchased with his own blood*. 3. It is his church, as called by divine effectual grace. 4. The church is the seat of God's peculiar residence. 5. The church is under the peculiar and gracious government of God. This government is *on the shoulders of Christ*. Do any inquire, *Why we are Protestant Dissenters*? Our answer is—Because we can acknowledge Christ ONLY to be Lord in his own house. We call no man, master, on earth. We believe God hath in his word, ordered all things well: so that we not only receive our faith from Scripture, but also our church-constitution, worship, and discipline. We submit to the civil magistrate in civil matters, but, in the matters of our God, in the church of Christ, we will have—no King but Jesus."

The Editor regrets that the plan of this work prevents him giving large extracts from this unparalleled sermon.

whole of his conversation during this period, he discovered a desire to depart, and *to be with Jesus*. He said to a friend, "A man who knows he must, in a few days, be put in possession of an inheritance which he cannot be *dispossessed* of, don't you think he would be impatient? But I am *too* impatient." "I have had many warnings, but *this* is the summons to call me *home*. I know my foundation stands *sure*; and that I shall soon be at the right hand of God as *certainly as that I now exist*! O to be free from sin, perfect in holiness, and, *immediately to pass into glory*! My heart *rejoices* at such a transition." On the night in which he died, he took an affectionate leave of his daughter, telling her that *he parted with her on the road to heaven*. Between twelve and one o'clock in the morning, he desired to be led to his bed, that *he might lie down and give up the ghost*; which he did, with composure and silence, about five o'clock in the morning of March 29th, 1799, in the 79th year of his age.

Mr. Winter was a diligent student all his days; and had treasured up a large stock of divine knowledge. His preaching was truly excellent, judicious, experimental, and practical. He dwelt much on the person of Christ, his work, and offices. The doctrine of salvation by *grace alone* was his great theme. He discovered much patience and submission under the afflicting hand of God, and often dilated on the use and benefit of sanctified afflictions.—IV.

ROBERT WINTER, D.D., *Ind.* † Here waits the resurrection in glory, the remains of the Rev. Robert Winter, D.D., third son of John Winter, Esq.; and who presided with eminent fidelity, honour, and usefulness, over the same church of Christ that had enjoyed the ministry of his distinguished grandfather, the Rev. Thomas Bradbury. He died on the 9th day of August, 1833, aged 71 years.

"Whose faith follow."

Tomb, E. and W. 40,—N. and S. 67.

Dr. Winter. This excellent man of God was the son of John Winter, Esq., of Hammersmith, whose wife (Martha) was the daughter of the celebrated *Thomas Bradbury*. Mr. John Winter's brother was *Richard Winter*, whose memoir precedes this. Dr. Winter's own memoranda of himself, states—"I was born March 25th, 1762, in Brewer

Street, Golden Square, and was favoured from the earliest dawn of reason, with the rich blessing of parental education. In 1769, I went to a school at Pinner, Middlesex; thence in 1775, I was removed to a similar establishment, under the Rev. Morgan Jones, at Hemel Hempstead, Herts. In 1778, I entered Homerton College, of which the tutors were Drs. Conder, Gibbons, &c. On the 10th of December, 1783, I was ordained to the pastoral office at Hammersmith. In March, 1790, I was appointed morning preacher at Salters' Hall. In 1796, I quitted the scenes of my youthful ministry, and became pastor at Hanover Street, Long Acre. In 1803, I became a minister of a congregation at Newport, in the Isle of Wight. In 1806, I accepted an encouraging invitation from the church in New Court, Carey Street, with which some of my nearest relatives had been connected for more than a century; at which my grandfather, Thomas Bradbury, and my uncle, Richard Winter, had been the pastors seventy-one years; in the bosom of which I was brought up from my childhood, and of which I became a member in the seventeenth year of my life, on January 1st, 1779."

"In this happy, respectable, and I trust useful station, I have been placed for the last twenty-two years, and now, reminded by the lapse of time, of the approaching termination of my journey, I would adopt those charming lines of Dr. Doddridge :—

His work my hoary age shall bless,  
When youthful vigour is no more;  
And my last hour of life confess,  
His love hath animating power.

*R. W. June 7th, 1828.*

In the year 1809, the College of New Jersey, America, conferred on Mr. Winter the degree of Doctor in Divinity.

Dr. Winter was highly favoured with health, never having been prevented from occupying his pulpit, during the long period of his ministerial labours, more than sixteen Sabbaths, eight only of which were on account of illness. But at length he began to feel, what he termed, the "gentle monitions" of approaching dissolution. He had been for a considerable time much afflicted with asthma, so as to render walking, to any distance, impracticable. With the hope of recruiting health, he had planned an absence from

London, for a month; previous to which he preached four sermons on the Origin, the Duty, the Effects, and the Anticipations of faith. He introduced his last sermon in the following manner, now rendered memorable by an event not then anticipated.—“We have arrived (said he) my Christian brethren, at the last Sabbath which we expect to spend together for several weeks. Our temporary separation cannot but be attended with some painful and anxious feelings, from the consideration of the great uncertainty of human events, and particularly of human life. It is not improbable that to some one or more in this assembly, it may be the last Sabbath which we may be permitted to spend together upon earth. Before the expiration of the month of separation, some of my hearers, or, it may be the preacher, may have passed through death unto judgment. A solemn anticipation indeed, which it behoves us most seriously to lay to heart. If, when absent from the body, we are present with the Lord, it is a happy, and a glorious anticipation!”—The whole services of this day, were as the breathings of a spirit just taking leave of scenes, amid which it had loved to tarry, and “with its starry pinions on,” preparing for its flight to the Zion of our God above. In the afternoon he preached with great animation from Isaiah xxv. 1, *O Lord, thou art my God*. After which, with marked cordiality, he took leave of some of his friends, and then—quitted this house of God for ever.

On Tuesday, August 6th, Dr. Winter left town with Mrs. Winter, and a valued female friend. They reached Hastings on the 8th; he was then in his usual health. The following day was peculiarly delightful to him. He addressed a long letter to his eldest son, who was at Harwich. At five o'clock P.M., he added a postscript to this letter, in which he said,—“I am, praised be God, wonderfully well; though not without frequent mementoes from shortness of breath.” After he had taken tea, he set off about half-past seven, with the intention of enjoying the luxury and benefit of warm sea bathing. He reached the entrance to the bath-house, and sat down in a wheeled chair, suffering much distress from the difficulty of breathing. Mrs. Winter was sent for, and medical attendance procured, but no relief could be obtained. He just articulated, “I am very ill—

take me home." On reaching his sitting-room, he appeared to be evidently sinking. Life was ebbing fast, but gently. The solemnity of eternal scenes was being felt. Mrs. Winter said to him, "We know where to put our trust." He answered with great difficulty, but emphatically, "*I know.*"—At a few minutes before nine, he fell asleep in Jesus. Thus ended the useful and honourable life of Dr. Winter, in his 72nd year. His remains were taken to London, and interred in the family Vault, in Bunhill Fields, on Saturday, August 17th. The procession consisted of thirteen mourning coaches; and six gentlemen's carriages. A long train united with the mourning family, and perhaps two thousand persons were on the ground to hear Mr. John Clayton's eloquent address.—Dr. Pye Smith, in his funeral sermon, said of him, "Few men have lived more highly beloved, or have died more deeply lamented, than Dr. Robert Winter."—*Cong. Mag.*

JOHN WISE. + The Rev. John Wise, died August 18, 1814, aged 63 years.

Head Stone, E. and W. 100,—N. and S. 25.

RICHARD WOODGATE, *Ind.* + Mr. Richard Woodgate, late minister of the gospel, in Jewin Street, who departed this life, June 28th, 1778, in the 57th year of his age.

Head Stone, E. and W. 86,—N. and S. 60.

Mr. Woodgate came from Chatham, where he worked for many years in the King's Dock Yard, and also preached in a Meeting-house in the same town. After his removal to London, he was very popular, supported a numerous congregation in Jewin Street, and met with great success in his ministry. Though Mr. Woodgate was not a person of literature, he was nevertheless much esteemed for his knowledge of the Sacred Scriptures, and for the readiness with which he suited his preaching to the capacity of his hearers, and to their respective attainments in the Christian course.

He preached at Jewin Street about thirteen years, and supported a very respectable character to the time of his death, which took place, June 28th, 1787, in the fifty-seventh year of his age.—*W.*

**HUGH WORTHINGTON, *Presb.*** † Sacred to the memory of the Rev. Hugh Worthington, late pastor of the Presbyterian Church, assembling at Salters' Hall, who died in the 61st year of his age, and the 40th of his ministry.

In private life his urbanity of manners, warmth and benevolence of heart, endeared him to a numerous circle of friends; distinguished alike by his literary attainments, and his pulpit talents; few equalled, and none excelled him, in the able and faithful discharge of his public duties.

He preserved his merited popularity to the very close of his days, and, amidst the tears of his people, and the sympathy of the public, he laid down his ministry and his life together, on the 26th day of July, 1813.

Head Stone, E. and W. 58,—N. and S. 20.

Hugh Worthington was a native of Leicester, where his father, the Rev. Hugh Worthington, was many years a respectable Dissenting Minister till his death, at the advanced age of 86. Mr. Hugh Worthington, Jun., was educated for the ministry at Daventry, under Dr. Caleb Ashworth; and, about the year 1773, settled at Salters' Hall, as assistant to Mr. Spilsbury, whom he succeeded in the pastoral office. He was set apart on the 15th May, 1782; Mr. Worthington, Sen., gave him his charge; and Dr. Kippis preached to the congregation. Mr. Worthington was for several years morning preacher at Hanover Street; he was also one of the last Tuesday Lecturers at Salters' Hall. A very honourable account of him is inscribed, as above, on his grave-stone, and the Editor can obtain no further particulars.—IV.

**ROBERT YOUNG, D.D., *Scots Presb.*** † Silent beneath this grassy turf sleep the mortal remains of Robert Young, D.D., ten years minister of the Scots Church, London Wall. The tears of his people have embalmed the spot where they now erect this feeble memorial of their veneration, respect, and attachment for him, whose talents, piety, virtue, and sweetness, commanded their warmest affection, and highest esteem. While they yet hung with delight on the words of instruction which fell from his lips, while they yet rejoiced together under his pastoral care, he passed away as does a shadow, and was no more seen among them. The warnings of approaching departure were not lost upon his contem-



plative mind ; and, on Friday, 8th October, 1813, he left his disconsolate wife, and afflicted flock, to mourn their unspeakable bereavement, and quitted this earthly scene, at the early age of 36 years.

Head Stone, E. and W. 51,—N. and S. 35.

Robert Young, D.D., was born at Dalkeith, near Edinburgh, and received the early part of his education at a school in his native town, under Professor Christian. From the tuition of this gentleman, he passed to the College at Edinburgh. On being licensed to preach, he officiated for about twelve months at Berwick-upon-Tweed, and from thence removed to London, upon a call from the Scots Church, London Wall. He was ordained in that place, Aug. 31st, 1803. The services were conducted by Mr. Smith, of Camberwell, Dr. Rutledge, and Dr. Nicol. Dr. Young was once honoured on a public occasion, by the presence of royalty. His Royal Highness the Duke of Sussex, at the head of his regiment of Loyal North Britons, attended divine worship at his Meeting-house, London Wall, on February 1, 1806. This was, most probably, the first time that royalty graced a *Conventicle*, at least in a *public* manner. It should be noticed that Dr. Young was chaplain to the above regiment.

The Editor is not in possession of any further particulars respecting Dr. Young, who died aged only 36 years. The inscription on his grave stone, speaks of him as entitled to "the warmest affection and highest esteem" of his people ; so that the loss of so excellent a person must have been deeply felt.

## APPENDIX,

*Comprising the names of some distinguished Persons interred in  
Bunhill Fields, who are entitled to respectful remembrance.*

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MORDECAI ABBOT, ESQ. The exact place of interment of this gentleman in Bunhill Fields, cannot now be pointed out, but the following Epitaph was inscribed on his stone.

Here *Abbot*,—virtue's great example lies  
The charitable, pious, just, and wise.  
But how shall Fame, in this small tablet, paint  
• The husband, father, master, friend, and saint ?  
A soul on earth, so ripe for glory found,  
So like to *theirs* who are with glory crown'd—  
That 'tis less strange such worth so soon should go  
To *Heaven*, than—that it stayed so long below.

Mordecai Abbot, was a *great* man in his day ; but, beyond that, he was a *good* man. He passed with much reputation, through several considerable Posts in the State ; and was highly esteemed by King William III., of glorious Protestant memory. Abbot was Receiver-General of His Majesty's Customs ; and “acquitted himself in his public employ, with that honour that few men in an age do. He was so little charmed with the glitter of wealth, and his mind was so imbued with the principles of sterling Christianity, that he thought it *below* him to raise his estate by the mean practices of craft or violence, bribery or oppression. He feared God and honoured the King, and did not meddle with those that are given to change.”—He continued during the whole of his career, a *strict nonconformist*. He imitated *Moses* in that particular, rather than *Joseph*. “Choosing rather to suffer affliction with the people of God,” than—“to swear by the life of Pharaoh.”

He had not so learned Christ, as—

“ To make the *symbols* of atoning grace,  
An *office-key*, the *picklock* of a place;  
That *infidels* may prove their *title* good,  
By an *oath* dipped in sacramental blood!”

This one trait in the character of so distinguished a man entitles him to great commendation, because it shews the consistency of his conduct, and the force of his principles, in regard to a subject, which, at *that period*, very much agitated the public mind; namely, what was called “*occasional conformity*.” Many of the rich Dissenters, rather than *not* share in the honours of the *state*, were in the habit of having occasional communion, at the Lord’s Table, with the Church of England, in order to *qualify*, &c., for the magistracy, and other offices. Thus they became ensnared into a violation of their dissenting and Christian principles; and their inconsistent conduct exposed them to the malice and power of their enemies, of which they had bitter experience about the end of the next Reign, i. e. of Queen Anne.

Mr. Abbot was a member of the Seventh-day Baptist Church, assembling at Pinners’ Hall, under the pastoral care of Mr. Joseph Stennett. He died Feb. 29, 1699, aged only 43 years. Mr. John Piggott, of Little Wild Street, preached his funeral sermon, from 1 Thess. iv. 13, 14, which was published; and Ivimey in his History of the Baptists, vol. iii., has copied largely from it. The Editor takes just a glance.—“He has run his Christian race, and received his unfading crown. He had well studied and digested the great articles of the Christian faith; and had scriptural views of the Person, and Mediatorial work of Christ, which had a mighty influence upon his whole conversation. His humility was great; he carried it to the *poor* as if they had been his equals, which added a lustre to the rest of his virtues. Like his *Master* whom he served, “*he went about doing good*,” he sought out objects to exercise his charity upon, and would thank his friends when they told him of any deserving necessitous cases, which he would cheerfully relieve in the most generous and noble manner. He was never deaf to the complaints of the miserable, nor blind to their poverty; he shut not his heart, his purse, or his door against them. He not only wished them well, and gave them soft language, but he also afforded them *solid supplies*.

He dispersed to multitudes in the most silent and secret way, observing our Saviour's rule, *not letting his right hand know what his left hand did*. Never did I see a more affectionate husband, tender father, pleasant and faithful friend.— Within a day or two of his death, he was asked concerning his hopes of eternal life, when he replied, that, "*They were fixed on the satisfaction and obedience of Christ: that on the righteousness and atonement of the Redeemer ALONE, he rested for the pardon of his sins and everlasting happiness.*" He is *not dead*. He is *gone home*. And has only changed his place, his company, and his work. Mr. Stennett wrote the following lines to his memory, but whether they were also inscribed on his stone, the editor cannot say.

"Just, prudent, pious, generous *Abbot's* dust  
Has found a sleeping-place beneath this stone.  
Earth, in thy bosom hide the precious trust,  
Till his departed spirit claims its own."

**JOHN THOMAS BETTS.** † John Thomas Betts, died May 24th, 1847, aged 63 years.

Head Stone, E. and W. 11,—N. and S. 5.

The name of the above gentleman well deserves a line in these Memorials. He was a lover of good men; ever ready to aid in the cause of Christ; and was a kind friend to many poor ministers of the everlasting gospel.—*His end was peace.* Isaiah xxxii. 8.

**THOMAS CHEVALIER.** † Thomas Chevalier, F.R.S., S.A., &c., died June 10th, 1824, aged 56 years.

Quis desiderio sit pudor, aut modus, tam chari capitis?—  
Cui pudor, et justitiae soror incorrupta fides nudaque veritas  
quand ullum invenient parem?

*Translation.*—What I desire to know, is, the modesty or manners of a person so beloved? When will men find any one his equal, who is endued with modesty, and whose sister is incorrupted fidelity and naked truth?

Head-Stone, E. and W. 101,—N. and S. 55.

Thomas Chevalier, Esq., was reckoned one of the most eminent and skilful surgeons in his day, in London. He was Serjeant-Surgeon to his Majesty George III. But, he was pre-eminent as a sterling good man, and one that feared God above many. Mr. Chevalier was for many years a member of the Baptist Church, in Keppel Street, Bedford Square

at that time under the pastoral care of the celebrated John Martin. See page 169 of these Memorials. The editor regrets his inability to furnish further particulars. The inscription on his stone gives him indeed a high character. A free translation of which, would be in a few words,—  
 “We shall never see his like again.”

JOHN EAMES, *Ind.* † The learned John Eames, F.R.S.  
 Tomb, E. and W. 50,—N. and S. 12.

The above is all that is inscribed on the Tomb of this learned person. Mr. Eames never undertook the pastoral office, and therefore could not properly come under notice among the respective ministers. He was a native of London, and received his classical education at Merchant-Tailors' School. Afterwards he pursued a course of academical studies, with a view to the Christian ministry; yet he never preached but one sermon, when he was so exceedingly agitated and confused, that he was scarcely able to proceed. There was also a great defect in his organs of speech, and his pronunciation was exceedingly harsh, uncouth, and disagreeable. These circumstances being very discouraging, he quitted the pulpit entirely, and devoted himself to the instruction of young men, whose education for the ministry was patronized by the Independent fund. Mr. Eames was a man of extensive learning, and a universal scholar. Dr. Watts once said to one of his pupils, “Your tutor is the most learned man I ever knew.” His great scientific acquirements procured him the acquaintance and friendship of Sir Isaac Newton, to whom he was on some occasions singularly useful. But with all his abilities, Mr. Eames united a diffidence and bashfulness of temper, that very much concealed his merits. He was instrumental in training up very many *valuable* ministers in their day, several of whose names are recorded in these Memorials. Archbishop Secker, was for some time under his care. His death took place, June 29, 1744.—“What a change (said Dr. Watts) did Mr. Eames experience! but a few hours between his lecturing to his pupils, and, his learning the lectures of angels.”—*W.*

LADY ERSKINE. † Beneath are deposited, the mortal remains of the Right Hon. Lady Ann Agnes Erskine, eldest

daughter of the late Earl of Buchan : who departed this transitory life, October 5, 1804, aged 65.

Being appointed by the late Countess Dowager of Huntingdon, one of her Trustees, for the care and management of her Chapels, after her decease ; she executed her Trust with great wisdom, assiduity, and zeal, during a period of more than 13 years.—She was affable and condescending in her deportment ; kind and generous to the poor ; and compassionate to the afflicted. Her piety was sincere and unaffected, her life honourably useful, and her death easy and happy.

Tomb, E. and W. 120—N. and S. 59.—*Inscription obliterated !*

Lady Ann Agnes Erskine, is a name deserving very particular notice in these Memorials. She was born in the year 1739. Her brother was the celebrated Lord Erskine, late Lord Chancellor, whose name, coupled with the "*Trial by Jury*," will long be remembered.—The great grandfather of *Lady Ann* (for by that appellation she was usually called in the religious circles) was a man of distinguished piety, at Kirkhill, in Scotland ; and a considerable sufferer in the cause of religion in the days of that unprincipled monarch, Charles II.—Those two noted brothers in their day, Ralph and Ebenezer Erskine, were also branches of this family.

The early days of Lady Ann were spent in Scotland. She mentioned to a lady of her acquaintance, that her first experience of the gracious dealings of the Lord towards her, was when she was only about seven or eight years old. Her servant maid was reading to her a little book of the nature of Janeway's Token for Children ; and the Life of Amelia Geddie recorded therein, (a little girl remarkable for early piety,) made a deep impression on her young mind. But, as she grew up, those impressions wore off, and, for some years, she lived like too many of her rank and sex, in *fashionable follies* ; and in the company of those who were strangers to themselves and to God ; but little affected about the eternal world, to which they were hastening ; and whose frivolity and love of pleasure left no place for matters of more solemn consideration.

About this time, the Earl of Buchan, for his family convenience, removed to Bath ; and *there* Lady Ann's acquaintance commenced with the excellent Lady Huntingdon, whose life was spent in doing good ; and whose efforts were *especially* directed, at *that* time, to those of *her own rank*

*and station.* A growing intimacy with her ladyship, contributed much to fix on the mind of Lady Ann the vast importance of Divine truth, and of the holy principles of sterling evangelical godliness. A congeniality of spirit induced Lady Huntingdon to invite Lady Ann to remain with her as her friend and companion ; and for many years of the latter part of the Countess's life she was her inmate. As a helper in the truth, she walked with her aged friend in great affection, sedulously *assisting* her to discharge the burthen of cares and engagements in which Lady Huntingdon was continually involved. At the decease of the Countess, Lady Ann, with Dr. Ford and several other gentlemen, were appointed trustees and executors to her will. Lady Ann now readily offering to devote herself entirely to the Lord's service, she was requested to occupy and constantly reside in Lady Huntingdon's house, adjoining Spa Field's Chapel, and to carry on all the needful correspondence, which was indeed immense. Though Lady Huntingdon's income died with her, and Lady Ann possessed but a mere pittance ; still there was no lack of support to the Lord's cause ; and Lady Ann saw much of the operation of divine providence, in bringing the most unexpected and salutary supplies, in times of the greatest need. Reader, take one instance as a specimen. A Mrs. H. called on Lady Ann, and begged permission, on quitting the room, to leave a letter on her table. On opening it, how great was her surprise to find *five* notes, of £100 each, inclosed. Conceiving it to be a mistake, she sent for Mrs. H., and stated her fears ; who *smiled*, and assured her it was at her own disposal, and perfectly right. "Will you inform me (said Lady Ann), what *led* you to do this ?" Mrs. H. replied, "Some time since I became a widow, and my husband left me a *good property* ; and, since his decease my *uncle* has died and left me *as much more*. This scripture came into my mind, 'Honour the Lord with thy substance, and with the *first-fruits* of all thine *increase*.' I wished to obey it. Knowing that *you* had not the property Lady Huntingdon enjoyed, and must therefore sometimes feel embarrassments, *I give it to you, to strengthen your hands in the cause of God.*" I had not, said Lady Ann to a friend, a shilling in the house at that time. Application had been made to me to receive a chapel into the connexion, which I was necessitated to refuse : but, as soon as I received

this money, I sent for the parties and took the charge of it.

That Lady Ann was enabled to go on, with almost perfect satisfaction to her colleagues, and without the slightest breach between them for upwards of twelve years, all cordially concurring in one great object, and pursuing it ardently, forms no mean proof of a right Christian spirit. She was, indeed, indefatigably employed in the work of God. The red lines marked in her Bible, indicate the deep attention which she paid to it. Her correspondence was very extended. Her room was hardly without visitors from morning to night, giving an account of commissions fulfilled, or, taking directions where to go, and what to do. It was often said, by one of her active colleagues, that her departure would leave a void, which there was scarcely a prospect of again filling with like activity and intelligence. They indeed hoped it would be very distant, but her great Master ordained it otherwise. Her conversation was always heavenly; and, when speaking of God's dealings with her own soul, none could express a deeper and more humbling sense of their own unworthiness and nothingness. The sentiment she expressed the *last evening of her life*, was, that, "The most *holy* are the most *humble* in their own eyes." She never set up for a *preacher*, yet many a preacher has owned, how much his spirit hath been quickened by her example and converse. She was placed in a situation of some considerable *authority*; but her directions were *counsels*, and her orders *entreaties*.

Lady Ann had, for some time before her death, complaints which alarmed those who knew how much they should feel her loss; and, though she struggled with ill health, and hardly suffered it to interrupt her labours, yet it was evident, that the mortal tabernacle was failing. Her constant calls to business precluded her from exercise; and, the stooping to write, with the sedentary life she led for weeks together, *only moving from her room to the chapel*, increased the dropsical tendency to which she had been for some time liable. The natural conformation of a strait chest, render respiration often laborious, and on any quick motion, asthmatic: yet her spirits so quickly rose, and her conversation became so enlivened, that apprehensions went off; and her friends seeing it to be so frequently the case, were led to hope that her course might yet be prolonged. Those around her had



often seen her apparently worse, and more feeble, than on the days preceding her dissolution. Two or three mornings before her departure, she came from the room, much refreshed, and said to a friend, "The Lord hath met me this morning with so much sweetness of mind, that I seemed as if *surrounded of God*;" adding, with fervour, "My Lord, and my God!" The day before her death, she took an airing in a coach. On the evening of that day she was visited by a gentleman of her acquaintance, to whom she spoke in her usual spirited manner, as if nothing ailed her; and, on her *health* being the subject of conversation, she said, "I have no presentiment of *death* upon my mind:" but, she added, "Be that as it may, *God is faithful*, and *I feel unshaken confidence in Him*." About ten o'clock in the evening, she took her usual supper, an egg; and, soon after retiring to bed, took a composing draught (having had no good sleep for the two preceding nights), and prayed over it, that if the Lord had more work for her to do, he would bless it to the promoting of a good night's sleep, and the restoring of her strength. On her attendant going out of the room, Lady Ann added, as if under some doubt or difficulty, "The Lord will reveal himself to *me* to-morrow." The servant asked, if any outward matters made her uneasy? She replied, "No; in *those* respects I am perfectly easy." These were the last words she was heard to utter. She apparently fell asleep. About five o'clock in the morning the attendant, who slept in the room, heard her cough slightly, and supposed her to be again composed. At six o'clock she got up, and going to her bedside, saw her mistress apparently reposing with her head on her hand, and thought her asleep: on a nearer approach, it was found to be *the sleep of death*! Thus was finished the course of a faithful follower of the Lamb that was slain. Lady Ann Agnes Erskine lived to the age of 65 years; more than 40 of which she spent in works of faith, and labours of love; and was admitted to her eternal rest on Friday, October 5th, 1804.

Her mortal remains were interred on the Saturday week following, in Bunhill Fields. Her funeral was attended by seven mourning coaches, in which were her Ladyship's brother and nephew, the ministers in the connexion who were in London, two of the three surviving trustees of Lady Huntingdon, and the committees of her chapels in London.

Mr. Kirkman read the burial service, and Mr. Clark delivered the address at the grave. The Rev. James Clark preached her funeral sermon at Spa Fields Chapel, from Psalm cxvi. 15. *Precious in the sight of the Lord, is the death of his saints.* Another funeral sermon was preached in the evening of the day, at Zion Chapel, by the Rev. Dr. Ford.

The biographers of Lady Ann Erskine have given us an excellent and correct eulogium on her character, which is too long for insertion. But, in brief, "Her natural powers were extraordinary. To acuteness of discernment, and a tenacious memory, were added, comprehension, firmness and energy. She was a genuine open-hearted friend. The natural sprightliness, cheerfulness, and sanguine temperament, which marked her character, gave great buoyancy to her spirits; and supported her under *trials*, which would have sunk one, under common materials, into despondency. As she was a woman of genuine worth, so she was a CHRISTIAN of distinguished excellence: she was such by the grace of God; and she *gloried* in his efficacious and sovereign grace. *This was her theme!* The *doctrines* which she embraced, bore a close affinity to those traced out from the volume of divine inspiration, by the masterly hand of that holy and eminently useful Reformer, *Calvin*. With *her*, evangelical principles were not mere points of *speculation*; but, were embodied in her *experience*, and illustrated in their efficacy by a steady perseverance in righteousness; and, by an enlarged exercise of Christian benevolence. Her *veracity* can never be forgotten; her indignant opposition to detraction and falsehood, to whispering, talebearing, and backbiting. Though frequently calumniated by others, she herself calumniated *no one*. The WRITTEN WORD OF GOD was the standard of her *doctrines*, and the rule of her *conduct*. It was a *fixed point* with her, never to encourage or employ, any as MINISTERS IN THE CONNEXION, but those whom she considered SOUND IN THE FAITH, of good report, and, established in their *experience*. Truth and holiness, were in her view, *indispensable* qualifications. To ascertain the *motives* of those, who wished to be sent into the work of the ministry, she searched them with the *lamp*, and weighed them in the *balance* of the sanctuary. The scrutiny was *close*; yet neither haughty, capricious, nor inquisitorial. It was instructive and maternal. Her very soul was in these holy concerns.

The Editor of Bunhill most reluctantly stays his pen from transcribing more, though much lays before him of very great importance. Lady Ann Agnes Erskine worked while it was day; the night of death came on her, and, "*she fell asleep in Jesus.*"

JOHN FORD, M.D. † Sacred to the memory of the Rev. John Ford, M.D., many years eminent in his profession in the City of London, and a zealous follower of our Lord Jesus Christ. He afterwards became a preacher of the glad tidings of salvation, in the extensive connexion of the late Countess of Huntingdon till October, 1804; when the principal management of that important trust devolved upon him, which he fulfilled with great zeal and faithfulness; and, on the 26th of May, 1806, in the 67th year of his age, suddenly fell asleep in Jesus.

Firm as the earth thy gospel stands,  
My God, my hope, my trust;  
• Since I am found in Jesu's hands,  
My soul can ne'er be lost.

Tomb, E. and W. 32,—N. and S. 49.

John Ford, M.D., was born at Castle Hedingham, Essex, in the year 1740. In the line of his ancestors, as far as can be traced, we find a succession of faithful gospel ministers, several of whom were sufferers for the truth as it is in Jesus. William Ford, the father of Dr. Ford, was a respectable Dissenting Minister at Castle Hedingham, and there continued in the pastoral office upwards of forty years. Dr. Ford was apprenticed to a surgeon at Ipswich, where he received his first serious impressions, when about sixteen years of age. The family with whom he resided had embraced *Arian* sentiments; but young Ford, roused to an earnest concern for his immortal soul, soon found these doctrines could afford him *no solid ground of hope*: he, therefore, expressed his disapprobation, and deserted the Meeting-house where those errors were preached. Being at this time in a state of spiritual distress, he was much relieved by perusing a good old book, "*Gurnall's Christian Armour,*" which, providentially for *him*, lay in the shop to be used as waste paper. A friend found him one day poring over this ragged volume, and observing its contents, he

exclaimed, "I hope, John, you do not read such books as these;" "Yes, indeed, I do (replied the youth), and, I find them very profitable." During his continuance at Ipswich, his leisure hours were generally spent in a turret at the top of the house. In this retirement, he pursued his medical studies, and also enjoyed much intimate communion with God. He rose, for this purpose, very early in the morning. When his apprenticeship had expired, he went to London for the advantage of attending the hospitals. On his arrival in the metropolis, he became an occasional hearer at the Tabernacle; and, in a little while settled at Jewin Street, under the ministry of the celebrated Mr. Joseph Hart, where he became confirmed in the great and distinguishing doctrines of the gospel; so that he was, ever after, remarkably clear in his views of divine truth. His close attendance to the house and ordinances of God, even in the very zenith of his professional practice, was truly admirable. At his stated place of worship, he attended regularly three times on the Sabbath; and was scarcely ever absent from the Tabernacle on Wednesday evenings; or from the sermons of the late Rev. William Romaine, at Blackfriars, on Tuesday Mornings, and at St. Dunstan's on Thursday Evenings. He always reserved a portion of time for private devotion; his conversation was remarkably spiritual; he could not, or rather, he *would* not, speak even with his friends, on any but religious subjects, except *particular* circumstances required attention, and, even then, he dismissed every other topic as soon as possible. Though he attended so closely to the exercises of religion, and withdrew so completely from the *fashionable world*, yet he attained to the highest pitch of eminence in his medical profession, and his practice yielded an income of at least £3,000 per annum. From the prospect of amassing a greater store of wealth, he *retired* earlier in life than usual, in order that he might enjoy the greater leisure for attending to the things of eternal moment.

By providential circumstances, he was led to offer his *ministerial* services in the late Countess of Huntingdon's connexion. They were gladly accepted; and, in several of the places which he occasionally visited, his labours were very acceptable and useful. When Lady Ann Agnes Erskine was called to her heavenly rest, he was entrusted with the active management of the connexion; a trust which he discharged,

though but for a short time, with eminent fidelity and prudence. Dr. Ford's natural constitution was exceedingly delicate. His uncommon abstemiousness was probably the means, under God, of preserving his life to a moderate old age. Several years before his death, he was smitten by apoplexy, and received four strokes in one day. During the intervals, supposing that he should die, he was exceedingly happy : remarking to a friend, that, he was most comfortable when, in his own apprehension, he was nearest the period of dissolution. Few persons enjoyed so steady a persuasion of interest in Christ, as *he* did. It seems he had a presentiment of the near approach, and also of the suddenness of his departure. To a most intimate friend he observed, "I should not at all wonder, if I am taken away from my friends, soon and suddenly, and when they are not aware of it. When I die, I believe the Lord will make short work of it." On the day preceding his death, which was the Sabbath, the means of grace were peculiarly refreshing to his soul. At the close of the sermon, the preacher remarked, "How blessed is the real Christian in the immediate prospect of death ! To *him*, the Saviour says, '*To-day* shalt thou be with me in Paradise.'" Dr. Ford retired to rest, and he arose in the morning as well as usual. Having dressed himself, he went into his study, and took up his Greek Testament, but, he had not read more than ten minutes, before he fell from his chair. Hearing the noise of the fall, the servant and a female relative, ran immediately up into his room, and found him on the floor. They endeavoured to raise him, but no relief could be administered. He breathed twice, and expired on June 2nd, 1806, aged 66. Thus did this eminent man of God, make an almost instantaneous exchange of sin, of sorrow, and of mortality, for perfect purity, consummate bliss, and eternal life ! His remains were interred in Bunhill Fields, amid a vast concourse of mourning spectators.—*Ev. Biog.*

JOSEPH HARDCASTLE, ESQ. † Sacred to the memory of Joseph Hardcastle, Esq., one of the founders, and first Treasurer of the London Missionary Society ; born at Leeds, 7th December, 1752, died at Hatcham House, Surrey, 3rd of March, 1819.

Tomb, E. and W. 101,—N. and S. 38.

Thirty years have now elapsed since the tomb closed on the mortal remains of JOSEPH HARDCASTLE, but his praise

still lives in the churches, and his memory is enshrined in the recollection of those to whom the history of Christian Missions is a subject of interest, and the advance of the Redeemer's kingdom an object of desire.

Joseph Hardcastle was born at Leeds, in the year 1752. He was descended from a family originally seated at Hardcastle, near Masham, in Yorkshire. In that neighbourhood several of its branches continued for many generations to inherit property to a considerable extent. The grandfather of Mr. Hardcastle resided at Great Woodhouse, near Leeds; he had two sons; the elder son, Mr. Nathaniel Hardcastle, established himself in London, where he became a merchant of considerable eminence. The younger, who was the father of the subject of this memoir, continued to reside at Leeds.

In 1766, in the fourteenth year of his age, Joseph came to reside with his uncle, Mr. Nathaniel Hardeastle, who, having no child of his own, was desirous of adopting his nephew, and introducing him into commercial life in London. We know not when his mind was first led to repose its confidence on the Rock of ages. It is however certain, that, at a very early age, the Lord was pleased to make it manifest, that this honoured servant of Christ had learned that divine lesson which "flesh and blood" cannot teach, and which the pride of human wisdom too often despises. In his own beautiful language, uttered near the close of his mortal career, and when apparently stretched on the bed of death, he observed, "He has drawn me with the cords of mercy *from my earliest days*: he gave me *very early* impressions of religion, and enabled me to devote myself to *him* in early life; and this God is *my* God, for ever and ever. I said to him, *when a young man*, 'Thou shalt guide me by thy counsel, and afterwards receive me to glory.'" In *theology*, he was a diligent student, and was well read in the works of the Puritan divines; but, it was in the writings of Charnock, Howe, and Owen, that he pre-eminently delighted. He continued to the end of his life, both in principle and practice, a consistent Nonconformist. During his residence in London, and, for some years afterwards, he was a member of the Church in Bury Street, Mary Axe. He was also accustomed to attend the ministry of those excellent clergymen, Mr. Romaine, Mr. Newton, Mr. Foster, and others, who so faithfully preached the great doctrines

of grace. While he pursued the avocations of a merchant with prudence and success, his mind was much given to contemplation. The bustle of the Exchange, and the cares of an extensive business, furnished no apology for neglecting his spiritual concerns, or the honour of the God whom he delighted to serve. In 1777, he entered into the marriage state, with Anne, the daughter of John Corsbie, Esq., of Bury St. Edmond's. This excellent lady belonged to a family, greatly distinguished for their hereditary attachment to the gospel. Of this family was the great Dr. Thomas Goodwin, a part of whose property is still in the possession of Mr. Hardcastle's eldest son.

The Editor of these Memorials cannot follow Dr. Morison in those 85 pages of his excellent memoir of Mr. Hardcastle. It must suffice in brief, to state, that, in the year 1794, he was engaged in the formation of the "Missionary Society." "Every heart selected him for the office of Treasurer. In its councils on difficult occasions, he was its wisest and safest oracle; his sagacity never failed to mark out its best measures; and, from his bosom, emanated some of its mightiest achievements." In 1799, the "Religious Tract Society" was founded beneath Mr. Hardcastle's roof. Out of this association arose the "Bible Society," whose preparatory meetings were held on his premises at Old Swan Stairs. To every thing and event, which affected the cause of civil and religious liberty, Joseph Hardcastle was always actively alive; and ready at all times in the performance of every good word and deed.

In 1810, Mr. Hardcastle's health *began* to decline, but did not for some time afford any cause for immediate anxiety. On the 1st of November, 1817, in the evening, while kneeling with his family round the family altar, the summons reached him, as if borne by a swift messenger from the Mercy-seat before which he was bowing, to tell him the "Master" whom he loved, no longer required his service upon earth. He was struck with *paralysis*, but not deprived of his recollection or speech. While his sons were raising him up, he, with unruffled serenity, calmly said, "I could not pass better than from the *throne of grace* to a *throne of glory*." But the hour of his departure was not yet come. After some weeks of confinement, he again rose from his bed, but never again to use that hand which had so often held "the pen of a ready

writer." Still, the closing months of his sojourn on earth, can hardly be described as those of trouble and sorrow. He spent much of his time in reading the word of God, which he seemed to study with a yet deeper reverence. "Howe's Blessedness of the Righteous," and "Owen on the Glory of Christ," were two books from which he derived much profit and pleasure. Mr. Townsend coming to see him, he pressed his hand most affectionately, and said, "You are come to see your dying friend. However, I have not the sentence of death in me *yet*, but Jesus holds the key, and, when *he* pleases, *I shall go home.*" At another time, he said, "I hope my departing spirit will be favoured with some intimations of approaching glory; but—I will trust in him—I will trust in him. In the meantime, I possess a sweet peace, calm and undisturbed. O Jesus, my Lord! comfort my poor soul, and cheer me with thy presence. Thy time is best—thou knowest when to turn the key—thou art *my* Saviour! My experience is that of humble hope—no triumphs, but *an utter renunciation of all self-righteousness!* I will *trust*, and not be afraid." "Lord Jesus, I have waited for thy salvation: the warfare will soon be accomplished—the victory is almost won—I shall soon be triumphant!" In Mr. Townsend's last visit to him, he told him how frequently he had been comforted by reading Dr. Watts' 71st Psalm, and he *endeavoured* to repeat the last two verses, but, his strength failing, the lines were read to him.

By long experience I have known,  
Thy sovereign power to save;  
At thy command I venture down,  
Securely to the grave.

When I lie buried deep in dust,  
My flesh shall be thy care;  
These withering limbs with thee I trust,  
To raise them strong and fair.

He was not permitted to endure any protracted struggle, but, at mid-day, on the 3rd of March, 1819, he rested from all his labours, exchanging the garments of mortality for the immortal robes of glory.

His remains were conveyed to the tomb in Bunhill Fields, with every mark of respect and veneration. The pall was supported by the Rev. Messrs. Rowland Hill, Burder, Wilks,



Collison, Dr. Waugh, and W. A. Hankey, Esq. The Rev. John Townsend delivered the funeral address, and Dr. Collyer concluded in prayer. Several funeral sermons were preached, one especially at Surrey Chapel by Dr. Bogue, from Acts viii. 2. at which about fifty ministers attended.—*Morison's Fathers, &c.*

JOHN LOVEDAY. † This vault was erected agreeable to the Will of the late Mr. John Loveday, of Watling Street, in the city of London, weaver, who departed this life, 24th May, 1795, aged 42 years.

Amongst his Bequests he left £500 in Trust to his Executors, for educating his brother's children. According to his Will also £500 in Trust to the Managers or Trustees of the Evangelical Academy, at Hoxton; and the rest and residue of his Personal Estate to the Managers of the late Rev. George Whitefield's, Tabernacle, near Moorfields; for the interest to be applied annually to purchasing Coals, for the poor and industrious *members* of the said Tabernacle Society.

Tomb, E. and W. 128,—N. and S. 46.

To the Christian wealthy man, the Editor would say,—  
“Go thou and do likewise.”

JANE LUSON. † Mrs. Jane Luson, died, May 26, 1816, aged 116 years.

Head-Stone, E. and W. 25,—N. and S. 48.

Perhaps this is the *oldest* person interred in Bunhill Fields.

DAVID NASMITH. † Sacred to the memory of David Nasmith, founder of City Missions. Born at Glasgow; died at Guildford, Nov. 17th, 1839, in his 41st year.

Head-Stone, E. and W. 27,—N. and S. 70.

In attempting a brief sketch of David Nasmith, what can the Editor of Bunhill Memorials *do*, in grappling with a Memoir of him, containing nearly five hundred pages, octavo, and those pages too from the pen of Dr. Campbell? However *something* must be said concerning this truly *Christian Philanthropist*!

David Nasmith was born in the city of Glasgow, March 21st, 1799, his parents were members of the college church, so long the sphere of the labours of the celebrated Dr. Gillies, the biographer of Whitefield. In his seventh

year he was sent to the City Grammar School, where he spent four years to very little purpose, learning scarcely anything. When he was sixteen years of age, he became a member of the church in Nile Street, Glasgow; and subsequently took an active share in the establishment of adult schools in that city, and was the secretary to the Bridewell Association, for the Moral and Religious Improvement of the Male Prisoners. The year 1826 was an era in the history of David Nasmith, for on the first day of that year was formed the Glasgow City Mission; and from this period he moved on in his laborious course. In the year 1828 he proceeded to Dublin, and succeeded in forming a City Mission there on the 18th of June. In the month of July, 1830, he set sail with his wife and infant son for America, and landed at New York. Never for a moment losing sight of his *great object*, he had the gratification of seeing a city mission formed in that place on the 20th of September that year. From thence he set out for New Orleans, then to Philadelphia, and established a city mission in that city. His labours in America were very great, but cannot be enumerated here. Suffice it to say he travelled three thousand miles, visited forty cities and towns of America, and two of Canada; and formed sixteen City Missions, &c.

His work being finished in America, he returned to Scotland, in December, 1831, and from thence in the following year he visited France, and formed a City Mission at Paris. We afterwards find him in London, intent on that one object which of all others seemed to absorb his mind. Here he met with great opposition. He was told, "In the *first* place, you must secure the consent of the *Bishop*, or you will not get the *Clergy* to act, and without the *Clergy* you will find it hard to move the *lay* members of the Establishment. In the *second* place, there is a wide gulf, just now, between Dissenters and the Establishment, which will hinder individual members of the different bodies acting together: under these circumstances, I know not what course you can take, &c." So wrote him, (on the 28th of March, 1835,) the Hon. and Rev. *Baptist Noel*.

But David Nasmith would launch his little bark,—the deed was not attended by the usual flourish of trumpets to summon the attention of mankind. There was no public:

meeting at some noted place of resort, (such as Exeter Hall) no gentleman of influence as chairman, supported by the popular speakers of the day.—*In a room* of his little dwelling house, in Canning Terrace, on the bank of the Regent's Canal, Hoxton, the London City Mission was formed, May 16, 1835. Two friends, Richard Edward Dear, and William Bullock, met David Nasmith by appointment; a third, Mr. Hamilton, the bookseller, had been invited, but *lost his way*. "After prayer, (says David) we there formed the London City Mission; adopted our constitution, assigned offices to each other; and after laying the *Infant* before the Lord, and desiring that *He* would nurse it, and bless it, and make it a blessing to tens of thousands, we adjourned."—"We commenced in weakness, not trusting in an arm of flesh. We asked the Lord to be our Patron;—we wrought silently, finding fault with no society, and no brother, *but* doing our own work."

*Faith, mighty faith, the promise sees,  
And looks to God alone;  
Laughs at impossibilities,  
And says,—"IT SHALL BE DONE."*

The City Mission was truly small in its beginning; but 'twas as the *Leaven* (Matt. xiii. 33). In reality "a great and effectual door was opened," though, "there were many adversaries."—Within six months of its commencement, the Bishop of London began to manifest tokens of disapprobation of his *Clergy* countenancing the City Mission. This was not to be wondered at. "I waited on the Bishop; (writes David) explained to him our object, &c., and the spirit in which we sought to do our work.—We parted, not bitter enemies, at least not on *my* part. I went to him not to consult nor to ask sanction or patronage, but simply to put him in possession of *facts*, and leave him without excuse, if he attempts to *oppose*."

At the end of the first six months they had *nineteen* agents at work, and were in possession of funds amounting to £800. At the close of the first year, Nasmith writes—"The Master is directing the Mission. We have *forty-nine* agents employed; and, I suppose about £1,600 still in hand.

The Editor of Bunhill Memorials must here leave the subject. He cannot further trace the progress of the City

**Mission.** It is well known, and has been detailed by abler hands.—“The year 1838 opened upon David Nasmith, surrounded with difficulties, but, full of zeal for the glory of God, and the good of mankind. At no period of his life, perhaps, was he more deeply imbued with the spirit of religion. Throughout this year his exertions were great indeed, but he was nearly arrived at the last stage of his journey. In the month of May he went into Wales, where, as usual, he was indefatigable in his work. He says, “I have reached the projected end of my present journey in North Wales—a journey full of mercy and loving kindness. Thank the Lord, O my soul, that he has given thee favour in the eyes of the people. Thank him that he has so greatly helped thee in delivering his message and working his work. Thank him that upwards of *thirty associations* have been formed. Thank him for the soul-comfort, reproof, humbling, and encouragement he has given thee during this journey. Be abased, O my soul, that God should put such honour upon *one* who is *nothing*—less than nothing,—a hell-deserving sinner. Lord, carry on the good work, and, take to Thyself *all the glory!*”—To follow David Nasmith after this, to Margate, Ramsgate, Dover; to Leamington, Warwick, Daventry, and numerous other places, in all of which he formed societies, would far exceed the limits of this work. We must now proceed to the termination of this untiring philanthropist’s mortal career. The *spirit* was willing in labours to be still more abundant, but the flesh was now weak. Amid much bodily pain, and labouring under a depression of spirits, which was quite unusual with him, he left London in November, 1839, for Guildford, in Surrey, with the intention of forming a mission in that town. He reached the place on Saturday afternoon, the 16th, and repaired to the house of Mr. Foster there, and from thence to the Rev. Stephen Percy’s; but on his way to the latter, he complained of feeling considerable pain at his chest; in a minute or two the pain removed to his bowels, where it raged with most excruciating agony. In the midst of all his sufferings he never uttered a single murmur nor a repining word. All that medical skill could do, was done; but nothing afforded the slightest relief. Laying on a bed of sickness, among strangers, and in a strange place, and being reminded of the inscrutability of God’s ways, he replied,

"What we know not *now*, we shall know hereafter."—Shortly afterwards he said,—“There is nothing but the simple Truth that will be of any avail to us in extremity. I am a sinner ; Christ is my Saviour. *I can let all else go*; the finished work of Christ is *all* my hope.”—“To depart, and be with Christ, will be far better.” After Mr. Percy had finished praying with him, he said, “I am ready to go whenever my Master may call me hence. He has been a good Master : there is nothing like being employed in his service : never mind the *trials*, we shall find success and encouragement where we expected disappointment.”—It was repeated to him,

If on my face, for thy dear Name,  
Shame and reproaches be;

With great emphasis and much expression, he responded,

All hail reproach, and welcome shame,  
If *Thou* remember me!

He sank on his pillow—Mr. Foster said to him,—“*There is no other name, &c.*” He answered “*No.*” He laid with much composure, without appearing to be in pain. The mortal was about to put on immortality,—the man of God was about to enter the realms of bliss; and at twenty minutes to five o’clock, on Lord’s day afternoon, Nov. 17th, without a struggle or a groan, his happy ransomed spirit winged its joyful way, to enter the rest that remains for the people of God.

His remains were brought to London, and interred in Bunhill Fields. The hearse was followed by six mourning coaches, containing about thirty friends ; the whole of the agents of the London City Mission were also present. The Rev. R. Philip, of Maberly Chapel, delivered an affecting address at the grave, and on the following Lord’s day, the Rev. T. Lewis, of Islington (his late esteemed Pastor), in a funeral sermon, improved the mournful event.

Reader, would you wish to see *more* respecting David Nasmith, his most interesting Memoirs, written by the nervous pen of Dr. Campbell, from which the above mere sketch is taken, will most amply repay you in the perusal. The Dr. says, “he has laboriously endeavoured to render it an instrument of usefulness to the souls of men, and to the cause of the Redeemer.”

DAME MARY PAGE. † Here lies Dame Mary Page, relict of Sir Gregory Page, Bart. She departed this life March 4th, 1728, in the 56th year of her age. In 67 months she was tapped 66 times, and had taken away 240 gallons of water, without ever repining at her case, or ever fearing the operation.

Marble Tomb, E. and W. 57,—N. and S. 54.

The above extraordinary case seems to call for a brief notice in Bunhill Memorials. Ivimey, in his "History of the Baptists," records but little respecting Sir Gregory Page, Bart., and his lady "Dame Mary Page," but what implies somewhat of lordliness, and a superiority of rank, without any *very* particular trait of *great* benefit accruing to that church of which they were members. His words are:—"Among the members of the Baptist Church at Joiners' Hall, were some distinguished persons; viz., Sir Gregory Page, Bart., and his lady *Dame Mary Page*. Mr. Richardson, the pastor, preached and published a funeral sermon at Devonshire Square, for the Lady Dowager Page. Mr. Harrison, of Wild Street, did the same, and at the same place. On this singular occasion, Dr. Gill published a curious Tract, entitled, "An Essay on the *Original* of Funeral Sermons, Orations, Odes, &c." It appears from this "Essay," that Mr. *Harrison* had been requested to preach the sermon, *because* they "suspected Mr. Richardson had not *ability* to compose and preach a sermon which might be *acceptable*." Mr. Harrison, in describing the character of Dame Mary Page, says, "God had blessed her with many endowments of body and mind. She was an affectionate friend, and very ready to do good offices. Her constant regards to *this* church, her tender concern for pastor and people, and her uncommon benefaction\* upon their removal hither, deserve a particular acknowledgment; as does also her farther bounty given in

\* It does not exactly appear what this "uncommon benefaction" was. It is probable, 'twas the expense of "fitting up the two raised seats," which, it should seem, she never occupied. "The Meeting-house in Devonshire Square was originally fitted up without seats, and had only *forms*. The only marks of distinction therein were two raised seats expensively fitted up on each side of the pulpit; these were for the accommodation and at the expense of the Lady Dowager Page."—*I*.

her last will for the relief of the poor members. A few days before her death, when asked whether she had a comfortable prospect of another world, she replied, "I have, I have." And, without the least groan or struggle of nature, she fell asleep in Jesus, March 4, 1728.—I.

**THOMAS PRINGLE.** † Sacred to the memory of Thomas Pringle, an humble disciple of Christ, who departed this life 5th day of December, 1834, in the 46th year of his age.

In the walks of British literature, he was known as a man of genius; in the domestic circle, he was loved as an affectionate relative and faithful friend; in the wide sphere of humanity he was revered as the advocate and protector of the oppressed; he left among the children of the African desert a memorial of his philanthropy, and bequeathed to his fellow-countrymen an example of enduring virtue. Having lived to witness the cause, in which he had ardently and energetically laboured, triumph in the emancipation of the negro, he was himself called from the bondage of this world to the enjoyment of eternal liberty through the merits of his Redeemer.

Flat Stone, E. and W. 6,—N. and S. 42.

**JAMES PRUDENCE.** † James Prudence, Jun., died March 24, 1668, aged 23 years.

Small Head Stone, E. and W. 37,—N. and S. 18.

The above name is inserted because it is the *oldest stone*, at least the oldest that is *legible*, in Bunhill Fields. The above date is twenty years prior to the death of John Bunyan.

**THOMAS STOTHARD.** † Thomas Stothard, Esq., R.A., who died 27th April, 1834, aged 79 years.

His works, as an artist, were justly esteemed of the highest order, and will be closely studied by those who aim at excellence in the historic art, in which he stood pre-eminent,

Head Stone, E. and W. 20,—N. and S. 33.

**THOMAS TUTT.** † Sacred to the memory of Mr. Thomas Tutt, late of the Royal Exchange. He had been taught, by the agency of the Holy Spirit, his ruined state as a sinner;

his insufficiency as a creature ; and the glorious all-sufficiency of the great Redeemer, in his Person, Sacrifice, and Righteousness. While in health, he had the enjoyment of these things, which a gracious God continued unto him in the various stages of languor and disease, until "mortality was swallowed up of life." He departed November 23rd, 1801, aged 49. *Resurgam.*

Head Stone, E. and W. 30,—N. and S. 51.

The above inscription is inserted in these "Memorials," because of the excellency of gospel truth which it contains.

SUSANNAH WESLEY. † Here lies the body of Mrs. Susannah Wesley (widow of the Rev. Samuel Wesley, M.A. late Rector of Epworth, in Lincolnshire) who died, July 23rd, 1742, aged 73 years.

She was the youngest daughter of the Rev. Samuel Annesley, D.D., ejected by the Act of Uniformity, from the Rectory of St. Giles' Cripplegate, August 24th, 1662.

She was the mother of *nineteen children*, of whom the most eminent were the Rev. John and Charles Wesley ; the former of whom was, under God, the Founder of the Societies of the people called Methodists.

In sure and stedfast hope to rise,  
And claim her mansion in the skies ;  
A Christian here her flesh laid down,  
The Cross exchanging for a Crown.

Head-Stone, E. and W. 18,—N. and S. 42.

#### LINES ON THE DEATH OF A CHILD.

O might the pensive Muse indulge her woe,  
And with the *Parent* share the tender sigh,  
For the dear Child unceasing tears should flow :—  
But, *faith forbids* ; and points to worlds on high !  
There, there, triumphant through Redeeming love,  
In climes of joy, and uncreated day,  
Thine *eyes* behold the *King* enthron'd above ;  
Thine *ears* imbibe the sweet immortal lay.  
O happy child ! received to blest repose,  
Ere keen temptations blew, or storms of misery rose.

Head-Stone, E. and W. 11,—N. and S. 69.



WESTFIELD LILLEY, an Infant. † In memory of Westfield Lilley, son of Westfield and Sarah Lilley, who died June 2nd, 1798, aged one year and ten months.

Bold Infidelity, turn pale and die,  
Under this stone an *Infant's* ashes lie.  
Say,—Is it *Lost* or *Saved*?  
If Death's by *sin*, it sinned, for it lies here;  
If Heaven's by *works*, in Heaven it can't appear.  
Ah *reason* how deprav'd!  
Revere the Bible! (sacred page) the *knot's* unty'd;  
It *died*, through Adam's *sin*; it *lives*, for *JESUS* died.

Head-Stone, E. and W. 66,—N. and S. 16.

The above lines are supposed to have been written by the celebrated Robert Robinson, of Cambridge. But, whoever wrote them, they are explicit, fully to the purpose; and afford a balm to the bosom, and a satisfactory answer to the inquiry of every anxious bereaved Parent.

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Reader! I have now presented you with the names of a few great men of God, in their day and generation; of whom "the world was not worthy." (Heb. xi. 38.) Some of them were noble champions for the Truth; who not only proclaimed the glorious Gospel, but, who "*adorned* the doctrine of God our Saviour in all things." Titus ii. 8.

Let us be followers of them who through faith and patience now inherit the promises: alway considering the *end* of their conversation—"Jesus Christ the same yesterday, and to-day, and for ever."

In the following pages will be found a few names which were omitted in their proper places, or, who have gone *home* to glory since these Memorials were commenced.



## NAMES OMITTED, &c.

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JOHN BOLTON, *Bapt.* The Rev. John Bolton, pastor of the Baptist Church assembling in Spencer Place Meeting, Goswell Street, died July 17, 1821, in the 38th year of his age.

Grave, E. and W. 14,—N. and S. 67. *No Stone.*

In the year 1814, about twenty members withdrew from the Baptist Church, in Mitchell Street, St. Luke's, and became a separate church, in Spencer Place, Goswell Street. After being for some time supplied by various ministers, they at length, about the year 1817, invited Mr. John Bolton to the pastoral office, which he accepted; and laboured among them for about four years with much usefulness. During this period, many were added to the church, who, it is hoped, will be his crown of rejoicing in the presence of our Lord Jesus at his coming.

Early in the year 1821, he was laid aside from his public labours by a rapid consumption; so that he was unable to move without assistance, or to whisper a sentence without extreme exhaustion, till within a few days of his death; when it pleased the Lord to open his lips, and enable him to show forth his praise. The following are a few of the things which he was enabled to declare: "My heavenly Father has seen it good to put me in the furnace of affliction, long and trying; but *one* like unto the Son of God, is with me in the furnace. O my sun, my shield, my exceeding great reward! Thou art my God, my Saviour, my strong tower, my rock, my advocate, my intercessor, my friend, my brother, my inheritance, my everlasting portion, my *all* and *in all*! Why I am spared so long I cannot tell; but it is His good pleasure that it should be so, and I believe he has some wise end to answer by it. O my Father and my God! if it shall please

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thee to take me *home* this night, I shall behold thee face to face, and this mortal shall put on immortality. O my Father, hast thou not promised to give me a kingdom? If it be thy will, put me in possession of it this night. But if this be too great a favour to ask, then, let thy will be done: only give me patience and resignation, I beseech thee."

To his wife he said, "My dear, you, and my dear child, have been much on my mind. You cannot conceive what I feel on your account. I have put up hundreds of prayers for you, that you may be led in the right way. O may the God in whom *I* trust, protect and provide for you. He has *promised* to provide for the widow and fatherless. O trust in Him, and you will find him to be faithful to his promise. I hope we shall meet in glory, to celebrate his praise for ever, and, to part no more. May God Almighty bless you. I commit you *both* unto Him. Do not grieve for *me*, for I long to be gone. I shall be in the immediate presence of Christ; and *my* God will wipe away all tears from these eyes. When you see me depart, I shall *then* begin to rejoice. O sing, if you can, as *I* enter heaven! Death has no sting; it is a *shadow*. O the thought of dying, is my rejoicing!"

He continued in the body till the next day, patiently awaiting his change; exhorting and comforting those about him. About two hours before his departure, he asked, "Am I dying?" He was answered, "Yes, you will soon be in glory." He said, "Come, then, Lord Jesus; come, Lord Jesus, come quickly!" And thus having committed his spirit into the hands of his Redeemer, he calmly fell asleep, July 17, 1821.

On that day week the corpse was removed to the Meeting-house, when the Rev. G. Pritchard delivered a solemn address; and Messrs. Upton and Elvey conducted the devotional exercises. The funeral then proceeded to Bunhill Fields, where the Rev. J. Ivimey delivered an energetic and solemn oration. On the following Lord's day, his funeral sermon was preached by the Rev. W. Shenston, of Little Alie Street, from 1 Cor. xv. 55—57, *O death, where is thy sting? O grave, where is thy victory? &c.—Bapt. Mag.*

The church in Spencer Place has been very many years under the pastoral care of Mr. John Peacock, whose labours are made very useful.

**WILLIAM BROADFOOT.** This worthy minister, the inscription on whose Stone will be found, p. 18, was born in the South-West of Scotland, August 8th, 1775. At an early age he was sent to the University of Glasgow, with a view to entering the ministry of the church of Scotland; but as his studies proceeded, he became impressed with the evils of *Patronage*, and the other departures from the standards of discipline and doctrine of the church of Scotland, which have caused the separation of various bodies of seceders; so that he quitted the Established Church, in which he had been brought up, and was licensed as a preacher in connection with the General Associate Synod. In 1798 he was settled at Kirkwall, in the Orkneys, and was the first secession minister in those islands. He passed there nineteen years of unceasing labour; and, amidst much opposition, he enjoyed the happiness of seeing that his labours were not in vain. He was the founder of nearly all the religious and other useful Societies in Orkney, before he left; especially such as related to education, a work in which, throughout his life, he took a warm interest.

In June, 1817, he was removed to London and became the colleague of Dr. Jerment, at Oxendon Chapel. This union proved for many years a happy one; but his labours at length impaired his health, and brought on disorder of the throat, which at times deprived him of his voice, and rendered him incapable of regular preaching, so that he resigned his ministry there, and was succeeded by Dr. Archer. After his connection at Oxendon Chapel was dissolved, he was appointed Theological Tutor at Cheshunt College. There he continued to his death, and this may be looked upon as perhaps the happiest portion of his life.

During his last illness, the disorder in his throat rendered him unable to speak; he could only whisper in single words, and with great pain; but he was uniformly cheerful, and expressed his entire submission to the divine will. He said to his sorrowing partner, "We cannot *peak* much, but we can *pray* much."—On recovering from a fainting fit, during which it was feared that his soul had taken its flight; on first opening his eyes, and seeing his beloved wife and children around him, he said, "A little while longer among you." And then it was evident, that he knew that death was at hand; for having been assisted into bed, he made, as if by *signs* and

*looks*, more than *words*, he would take a *farewell* of each of his family in order. And, having done so, and while looking on them with delight and affection, he peacefully sank away, and resigned his spirit into the hands of the Lord his God.—In his death, that portion of the Church to which he belonged, has lost one of its worthiest characters; and good men of all denominations, one who was fain to overstep the limits of sect and party, and to welcome to his heart all who loved our Lord Jesus Christ in sincerity.

The above is taken from his funeral sermon, preached by the Rev. John Young, at Albion Chapel, and published in the Penny Pulpit, No. 71, by J. Paul.

P. 17. JOSEPH BROOKSBANK. The Editor is happy to be able to give some account of this excellent minister. The Rev. Joseph Brooksbank was born at Thornton, near Bradford in Yorkshire, Feb. 21, 1762. His father was a respectable farmer, in easy circumstances. He received his early education in the grammar school of his native place, and continued to prosecute his studies till the age of 17, making a very respectable progress in the elements of classical and general knowledge. At the tender age of *nine*, he was a child of prayer and of Christian hope. It would appear that he owed, instrumentally, much to the conversations of an aged female, of the name of Coulter, who knew her Saviour, and who would often speak of his love and kindness, to her infant friend. In September, 1780, he went to the Old College, Homerton, preparatory to the work of the ministry. In 1785, Dr. Gibbons, the pastor of the church assembling in Haberdashers' Hall, Staining Lane, entered into his rest; and in September of the same year, Mr. Brooksbank was ordained pastor over this society; on which occasion the Rev. John Clayton, sen., gave the charge. Mr. Brooksbank's ministry in the metropolis, opened amidst all the symptoms of a marked popularity; he was followed by crowds of attentive listeners, who flocked to hear the young divine. This, perhaps, was mainly owing to the decidedly evangelical strain of his ministry. Mr. Brooksbank was a most strenuous advocate for the London Missionary Society at its very commencement. In his place of worship one of its first sermons was preached, and during many years the meetings for public business continued there to be convened.

In the year 1824 his health began to fail, by an attack of jaundice ; and he continued gradually to decline, until at last a short and severe attack closed the scene. The depressing nature of his affliction, did not admit of much conversation, but all he uttered indicated the strength and simplicity of his faith. He said, "I cannot tell how precious Jesus is to me ; and how precious his name has been to me during all my pilgrimage, and *in the most trying hours of my life !*" Prayer, praise, humility, and resignation, marked the closing hours of his life. He died April 19th, 1825, aged 63, and was buried in his family vault in Bunhill Fields. Dr. Collyer gave the address at the grave, and preached his funeral sermon at Haberdashers' Hall, from Col. i. 28.

His biographer gives him a *great character*, which no doubt he well deserved ; but its *great length* forbids the insertion. In brief, "Mr. Brooksbank was distinguished for his ministerial fidelity. To have cut off a right hand, or to have plucked out a right eye, would have been comparatively easy to him ; but, *to conceal or compromise one truth of the gospel*, was to him, an utter impossibility. He did not understand the *art* to soften down sturdy principles, or to shift with the wind for his own advantage. *Christ was everything with him.* He was a steady friend. High integrity, and unblemished purity of character distinguished his *life*, and followed him to his tomb."—*Morison's Fathers, &c.*

P. 17. CHARLES BUCK, *additional*. Charles Buck was born at Hilsley, near Wootton Underedge, Gloucestershire, in the year 1771. He began preaching at 17 years of age, in a room which he had licensed in Black Horse Court, Fleet Street. Becoming acquainted with Mr. Wills, of Silver Street, he was introduced by him to preach at several places. His first settlement was at Sheerness, as co-pastor with Mr. Shrubsole. He left Sheerness in 1797, and took a chapel in Princes Street, Moorfields. After preaching there about five years, he was obliged to remove, in consequence of the chapel being pulled down, in order to make room for Finsbury Market. He then removed to Wilson Street, where he spent seven years of useful labour in the Lord's vineyard. At length he made his last ministerial remove, to the City Chapel, Grub Street (now Milton Street). His health had been on the decline for more than three years previous to

his dissolution. He exchanged a life of pain and affliction, for an eternity of peace and felicity, August 11, 1815.\*

THOMAS DENHAM, *Bapt.*—Grave E. and W. 76,—N. and S. 22. *No Stone.*

Thomas Denham was born in London in the year 1768. He became a member of the Baptist Church under the pastoral care of Mr. James Upton, in Church Street, Blackfriars. After some time he commenced preaching; at first to a small congregation at Limehouse, afterwards at Great Garden Street, Whitechapel; and then at King Street, Commercial Road. He preached only a week previous to his death, which took place March 14, 1838, aged 70 years.

DAVID DENHAM, *Bapt.* † Sacred to the memory of the Rev. David Denham, minister of the gospel, who departed this life December 8th, 1848, aged 58 years.

Vault, with a Flat Stone, E. and W. 14,—N. and S. 1.

David Denham was a son of the above Thomas Denham, and was born April 12th, 1791. At the early age of eight years he was obliged to go out into the world as an errand boy, &c., and suffered great privations. He was afterwards placed apprentice to a glass cutter. When he was about eighteen years of age, he became a teacher in the Sunday School, belonging to the Rev. Rowland Hill's Chapel, in Blackfriars Road. Subsequently, he was baptized, and commenced a preacher; first at Gainsford Street, Southwark,

\* Mr. Buck gives a curious description of the *schoolmaster*, under whose tuition he was placed at Hilsley. This person was Mr. William Hitchman, Baptist Minister, at Hilsley. Buck says, "In addition to his labours as a gospel minister, he laid himself out for general usefulness. There was hardly anything that he could *not* do. As a schoolmaster, parents sent their sons to him to be instructed; the watchmaker employed him to make calculations; he could construct a weather glass, draw a map, and make an almanack. Farmers engaged him to measure their lands; he studied pharmacy, could mix a medicine, draw a tooth, and use the lancet as well as many gentlemen of the profession. He gave advice to the poor, and made the wills of those who possessed property; he was a very assiduous cultivator of his garden and orchard; and, was no stranger to the science of botany. But, *above all this*, he was a *good man*; ever ready to do *good* to all; and, shone as a *light in a dark village* for many years."

then at Horsell, in Surrey; from thence he removed to Reading, then to Bath: and after a while to Willow Street Chapel, Plymouth, where for a time he was exceedingly popular; insomuch that the preacher was frequently obliged to leave his pulpit, and place himself at the back of the front gallery, in order that the assembled crowds might hear him in the street, as well as the dense congregation which had assembled in the chapel. The place being too small, Mr. Denham removed with his people to a much larger chapel, where he continued to preach with much acceptance about seven years. His removal from Plymouth was *principally* occasioned by the secession from the Established Church of those *monied* men, Baring, Bevan, Snow, Kemp, and others. Most of them joined the Baptists, and many persons thought it a happy epoch in the history of Dissent; but, alas! they came forward to oppose our faith, and to disturb our societies. They fulminated the heresy of Sabellianism, denying the Deity and Distinct Personality of the Son and Spirit. Whole churches became swamped by their pernicious notions. A strong party in Mr. Denham's church, adhered to Mr. Baring's sentiments. The good man opposed them to the utmost, but the fire raged, and he was obliged to remove from Plymouth. After this he was for some time at Birmingham, and from thence to Margate. In the year 1834, he came to London, and became pastor of the Baptist Church at Unicorn Yard, Southwark, where he was several years. On his removal from London, he went to Oxford, and from thence to Cheltenham, and other places; but at length his ministerial powers seemed to have somewhat abated, so that though he was still acceptable, he did not again settle with any church. In the month of November, 1848, he went by invitation to preach at Yeovil, in Somersetshire. On the fourth Lord's day (Nov. 26th,) being on his way to the place of worship, he complained of a pain in his head, and a sense of heaviness on his eyes. On his standing up in the pulpit to read, his voice seemed to be muffled; he leaned on his Bible, and then sat down. Being requested to leave the pulpit, and not attempt to preach, he said, "*Well, I'll try.*" He opened the Bible, but gave out no text. He spoke a little, as far as his faltering voice permitted him. Such expressions as the following could be indistinctly heard, "How blessed to be



brought to see the perfections of Jehovah harmonizing in the salvation of a sinner, and the Father embracing him through the blood and righteousness of Jesus!" He spoke only for a few minutes, pronounced the benediction in an intelligent manner; and was then conveyed home by the friends. He languished about twelve days; the feeble clay tabernacle appearing each day and hour to give way; yet his soul struggled to exalt, hold forth, and speak well of his Lord and Master. One person that was sitting by his bedside, says, "He woke up, and exclaimed, 'My soul thirsts for God, yea for the living God. Christ is precious to me; exceedingly precious! His mercies are great!'" He remained quite unconscious of everything around him the whole of the day preceding his dissolution, and went home to glory between nine and ten o'clock on the morning of December 8th, 1848, in the 58th year of his age.

His remains were removed from Yeovil to London; and on the morning of Friday 15th, conveyed to Unicorn Yard Chapel, where he had formerly laboured. A large number of sorrowing friends, with his weeping family, were assembled. Mr. W. H. Bonner, the present pastor of the church there, delivered a suitable and most solemn address; and five other brethren in the ministry severally engaged. The procession then moved from thence to Bunhill Fields, in several mourning coaches, where his mortal remains were laid in a large brick vault on the left hand corner of that vast cemetery. Mr. Bowes, of Blandford Street, delivered the address with much holy solemnity; and on Lord's day, December 24, Mr. Branch preached his funeral sermon at Waterloo Road Chapel, from Matthew xxiv. 45, 46.

David Denham was a choice experimental preacher. His theme was "Jesus Christ and him crucified." With this one blessed subject he *began* his ministry, and, without the least deviation, with this subject his labours were *ended*.

CHARLES HIRST, *Ind.* † Beneath this stone repose the remains of the Rev. Charles Hirst, of Leeds; his preparatory studies for the Christian ministry were carried on at the Old College, Homerton, and at the University at Glasgow. He was removed to his rest before he entered upon the pastoral office; and his mortal existence was terminated in this metropolis at the early age of twenty-

three. His amiableness, his genius, his industry, his integrity, and his piety, justly obtained the regard of all who knew him. Obt. 1st October, 1834.

Head Stone, E. and W. 62,—N. and S. 68.

**WILLIAM WALES HORNE, *Bapt.*** Of Mr. Horne the editor can obtain no very satisfactory account. His grave is in Bunhill Fields, E. and W. 69,—N. and S. 33. *No Stone.*

From what *can* be gathered, it appears, that he was born at Gissing, near Diss, in Norfolk; and commenced his studies at an early period. When about twenty years of age, he began preaching at Shelfanger, of which church he was a member, under the pastoral care of Mr. Smith. He was soon after ordained pastor over the Baptist Church at Yarmouth, where he continued about five years. He then removed to Leicester; and from thence about the year 1806, to the City Chapel, Grub Street, London; and afterwards to Trinity Hall, Aldersgate Street. In his latter days, he was much afflicted with the gout, and dropsy followed; then a fast-wasting consumption. These all united to extinguish life. His removal from this vale of tears took place July 27th, 1826, in the 53rd year of his age.

**FRANCIS HOWELL, A.M.,** Fellow of Exeter College Oxford. In 1654, he was appointed principal of Jesus' College. After the Restoration, he retired to London, and became fellow labourer with Mr. John Collins, at Paved Alley, Lime Street, to whose congregation he preached one part of the Lord's day. He died at Bethnal Green, March 8, 1679, and was buried in Bunhill Fields.—*W.*

**GEORGE JERMENT, D.D.,** (p. 112.) Mr. Button has favoured me with the following interesting account of a grandson of Dr. Jerment:—"A son of Dr. Jerment's daughter, Agnes, and named after his grandfather, George Jerment Mackenzie, was when six years old, sent home from India to Edinburgh, for education. The bias of his pious mind being towards the ministry, he in due time entered the University of that city, and after the usual theological curriculum, became licensed by the United Associate Presbytery of Edinburgh. The *first*, and alas! how quickly also, the *last* sphere of his ministerial labours, was at

Carnoustie. He was ordained there Nov. 24th, 1846, and entered upon his sacred duties with energy and assiduity ; so that from his youth and apparent strength, his godly and devoted people promised themselves a long enjoyment of his faithful ministry. But, "*He* who giveth not account of any of his matters," had decreed otherwise ; for, the first anniversary of the day of his ordination was *the day of his funeral* ; and his late pastor and special friend, Dr. Ritchie, of Edinburgh, at the request of his family and congregation, preached his funeral sermon, from Gen. v. 24, the same day on which he had, the preceding year, introduced him to his beloved flock. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

WILLIAM JONES, A.M., *additional*. The Editor having perused the *autobiography* of William Jones, since the account of him inserted in these Memorials (p. 120.) feels constrained to advert to a circumstance narrated therein, as it places him in a high and most enviable point of view, as an upright, consistent, conscientious, *Protestant Dissenter*. The good old man had arrived at the great age of 82 years ; afflicted with the loss of sight in one eye, and also with chronic rheumatism. His name is brought under the charitable notice of *Royalty* ; and the late G. E. Anson, Esq., was commanded by her Majesty to write him the following letter : —

"Windsor Castle, Oct. 22nd, 1843.

Sir,—Her Majesty has been informed of the situation to which you are reduced ; and is sorry to find that an author to whom the public is so considerably indebted, should arrive at the state in which Her Majesty understands you are now placed ; and I am commanded to write to you to ascertain, whether it would be agreeable to you to avail yourself of the benefit of a charitable institution for decayed persons who have formerly seen better days, to which Her Majesty could nominate you. The appointment in question is—a poor brotherhood of the *Charter-House* ; the qualifications for it are, that he must be a bachelor or a widower, a British subject, a *member of the Church of England*, and not under fifty when admitted. The advantages derived from it are as follows : Each poor brother has a separate apartment, with table, chair, bed and bedding, kept in repair

and clean; fifty-four bushels of coals, and 13lbs. of candles yearly; room kept clean, and bed made, and fire lighted by a nurse, with such extra attendance as sickness and infirmity may render necessary; dinner in the hall when in health, at other times in his room; bread and butter daily for breakfast and supper; advice and medicine in sickness; a cloak once in two years, worn in chapel and hall; a yearly allowance of £26 10s. in money, paid quarterly. Should it suit you to accept this appointment, the Queen has much pleasure in offering it to you, and will nominate you forthwith.

I am, sir, your obedient servant,

"To Mr. William Jones, A.M."

G. E. ANSON.

Mr. Jones' reply to the above was *very long*; but, the reader shall have nearly the whole, verbatim; not a sentence of the least importance being omitted.

"London, 25th October, 1843.

"Much honoured sir,—The receipt and perusal of the communication with which I was yesterday favoured from you, sir, by Her Majesty's gracious command, was so wholly unexpected, and so completely a matter of surprise to me, that I found myself quite overpowered by the royal condescension, and incapacitated for the task of making any immediate reply.

"I have attentively read your letter, sir, and perceive, with unbounded gratitude, the provision which the royal mind has contemplated for the solace and accommodation of her old and faithful, but very unworthy subject; the very *offer* of which has penetrated me with sentiments of profound gratitude to Her Majesty, which no language that I can command is adequate to express. As you, sir, have kindly undertaken to be the medium of conveying to me her most gracious Majesty's pleasure on this occasion, I beg to return my very sincere thanks for the handsome manner in which you have, so far, executed *your* commission. And now let me intreat the favour of your completing what remains, by making known to our gracious Sovereign, the high sense of gratitude with which I am impressed, and also my unfeigned regret at being *compelled to decline* her munificent offer! In the *detail* of the qualifications indispensable to the participation of the Charter House grant, there is *one*

item which forms an *insurmountable barrier* to my availing myself of Her Majesty's intended munificence. I am *not* a member of the Church of England, and, in consequence am disqualified. *I am a Dissenter upon principle*, as is well known to *all* who are conversant with my writings, whether historical or theological. Permit me to intreat the favour of you, sir, to cast an eye over the enclosed paragraph,\* and you will instantly perceive how *impossible* it is for *me* to avail myself of Her Majesty's nomination to the Charter House Institution, without a *shameful sacrifice of principle*, such as *I hope never to be guilty of*. It is true I was educated with a view to the ministry in the Church of England; but, when it pleased the Most High to open my understanding, and favour me with some little knowledge of the Holy Scriptures, and especially of the *import* of our Saviour's good confession concerning *his* kingdom, when (in answer to Pilate's interrogation), he said, '*My kingdom is not of this world*,' I bade adieu to *all National establishments*, and took my lot among the *Dissenters*; which, after an interval of *threescore years*, I have never seen just cause to regret, though persecution and the offence of the cross have been my constant companions. I hope, sir, you will pardon this prolixity; you know that one of the infirmities of old age is garrulity.

Have the kindness to assure Her Majesty that my *declining* to accept her gracious offer, arises from *purely conscientious motives*, from deference to the authority of our Great Master in heaven, to whom we must all shortly render in our account! I hope you will be successful in prevailing on our most gracious Sovereign to put a favourable construction on my *motives* in this instance; and, if afterwards she should

\* Paragraph alluded to above.—“Let no Dignitary of the Establishment imagine for a moment, that a conscientious Dissenter *envies* him, when he contemplates that *superior rank* which is derived from being connected with an *opulent hierarchy*; or, when he hears of the *ample emoluments* with which it is *endowed*. No man deserves the name of a *Dissenter*, if he does not feel a full conviction, that, though the *highest dignities* of the church, and its extensive revenues were laid at his feet, he could not, on any account, partake of either *one* or the *other*. His views of the kingdom of Christ must be *completely* altered, before he could take any part in the support of a system which he believes to be derogatory to the honour of his Divine Master, by introducing a *power* into that Kingdom which *He* expressly condemns.”

feel disposed to extend her sympathy towards one that is worn down by *age* and its usual concomitants, she may possibly avail herself of *some other plan* of carrying into effect her benevolent intention. But, should the case turn out otherwise, *I* shall, to my latest moments, continue to indulge an honourable pride in reflecting that I have not been thought altogether unworthy of Her Majesty's notice and regard ; nor ever cease to pray that the choicest blessings which heaven has to bestow, may rest upon the Royal Family. With every sentiment of respect and gratitude I remain, sir, your very obedient and obliged servant,

"WILLIAM JONES.

"To E. G. Anson, Esq., Windsor Castle."

Reader! did you ever peruse a more noble, a more magnanimous letter? Well might the writer aver, "*I am a Dissenter upon principle.*" What a contrast this, to the ignoble conduct of *Thomas Snow* (p. 367.) who having seceded from the Establishment on the *pension* of Baring, when *that failed*, read his recantation, and retreated back again into the bosom of his *Alma Mater*.

But the reader may probably inquire, "Did Her Majesty avail herself of *some other plan*, &c.?" O yes, Her Majesty directed the sum of £60 from the Royal Bounty Fund, to be paid to Mr. Jones in annual instalments of £20 each. At the end of three years then, the Royal Bounty was to cease ; still three years at *eighty-two*, is a long lease of life, and Mr. Jones lived about two-thirds of that time, so that his leasehold pension had not expired. In the Charter House he would have had £26 10s. per annum, besides all the *other good things* enumerated on p. 371, amounting to more than *double* the pay in money. But William Jones could not conscientiously be a Churchman.

JAMES DANIEL MORELL, *Ind.* † Sacred to the memory of the Rev. James Daniel Morell, (only son of the Rev. Thomas Morell, President and Theological Tutor at Coward College, London), who having just completed his academic course, and entered on the work of the Christian ministry, fell asleep in Jesus on the 23rd December, 1837, in the 24th year of his age.

Head Stone, E. and W. 59,—N. and S. 77.

"James Daniel Morell, when a little child was remarkably precocious. He had a most active and restless mind. He learned to read, nobody knew how—picked it up for himself (even against the restraining attempts to prevent the activity of his mind) in the books lying about his father's study. As he grew up, his education was, of course, attended to; but he was a child of many prayers, of deep earnest anxiety, and many tears. During the first three months after he had passed his academic course, he preached in Norfolk and Suffolk, and in Gloucestershire. He was naturally very shy, very timid, very diffident of himself; he wanted the resolute courage and confidence, which is requisite for a public speaker. On the evening before his departure on his last ministerial journey, (at his own express wish,) the *father* and *son* consecrated a holy sacred hour in special prayer and supplication together. The father was struck by the earnestness with which his son prayed, that, "It might please God *one soul*, if but *one*, might be converted by the exercise of the ministry which he had now before him." He frequently had his eye to a *particular village*, with which he was acquainted, and where the gospel was not preached—that he might go there and "build a house for God," break up the fallow ground, and preach the gospel of Christ among the poor, unenlightened, rural population. This was in his heart; this was his cherished desire.

His last illness was short; he never knew that he was dying; he felt for a week, great debility, but no pain. There was no depression or cloud upon him; he seemed to possess a calm, happy state of beatific feeling. He delighted to refer to those passages which speak of God "strengthening the inner man;" of God, as "a refuge and strength;" repeating that verse—

Let others boast how strong they be,  
Nor death nor danger fear;  
But we'll confess O Lord, to thee,  
What *feeble things* we are.

The last evening of his life, when his father was taking leave of him (*there being no danger apprehended*), his father repeated the words, "When heart and flesh fail, *God* is the strength of *my heart* and *my portion for ever*." He said

"Yes, that will just do to *sleep* upon." He went to sleep; and, he never woke again. When the morning broke, *he was asleep in Jesus!*—*Binney's Fun. Serm.* Nos. 112-13, *Penny Pulpit.* J. Paul.

THOMAS PALMER, *Ind.* † In memory of Mr. Thomas Palmer, who died after a few days illness, January 27th 1840, aged 44 years.—He was minister of Jewry Street Chapel, Aldgate, and was highly esteemed and beloved as a minister of the Gospel, by his friends and congregation.

"Be still and know that I am God!"

Head-Stone, E. and W. 8,—N. and S. 59.

JOHN PENNY, *Bapt.*—Grave, E. and W. 14.,—N. and S. 67. *There is no Stone placed.*

The Rev. John Penny was born in the year 1748. His parents, and maternal grandfather, were all members of the Baptist Church in Little Wild Street. His conversion to God took place during his apprenticeship. His master had no religion, but, being a nominal churchman, he wished that his apprentices should *go to church*. This brought young Penny under an *occasional* discourse by *Mr. Madan*, from Isa. xxxii. 2, "*O Lord, be gracious to us,*" &c. This sermon was a means of awakening his mind to spiritual concerns. He was baptized by Mr. Messer, of Grafton Street, Soho; and joined the church in that place. Mr. John Martin succeeding Mr. Messer, as pastor of the church, Mr. Penny having an excellent gift in prayer, was sometimes engaged by Mr. Martin in the public devotions of the Sabbath, when Mr. M. was unwell, &c.

Mr. Penny, with many others, separated from the church in Grafton Street, in the year 1776 (*Memorials*, p. 168.) and built the Adelphi Chapel. On the formation of the church there, he was chosen a deacon. In this office, he purchased "a good degree, and great boldness in the faith." He married early in life, and was blessed with a most amiable wife, who survived him. They had many children; one only arrived at maturity, a son, who survived both his parents. That son is yet alive; and those who know him most, esteem him best. After a while Mr. Penny, with several others,



held a meeting for conference, at each other's houses in rotation. On those occasions he was an acceptable speaker; and these exercises were his *education* for the work of the *public ministry*. That work lay with weight on his mind; but he would not venture on it without a call from the church of which he was a member. Some thought the church was tardy in this respect; but at length this was done: and his first sermon was from Eph. iii. 8, "*Unto me, who am less than the least of all saints is this grace given, that I should preach the unsearchable riches of Christ.*" He soon became an acceptable supply to most of the Dissenting pulpits in the metropolis. For some years he was gratuitous assistant to Mr. M'Gregor, of Woolwich.

In 1805 Mr. Penny became pastor of the church, meeting in White's Row, Portsca. Indisposition and infirmities induced him to resign in 1815. *His* was the longest pastorate that church had experienced, save one, though it had nine or ten pastors, yet none have ever died with them. From 1815 to his death, he was an occasional preacher in and about London. He was a most excellent *textuary*; and his statements of divine truth, were supported and illustrated, almost exclusively from the lively oracles. He was generally strong in faith; and had a prevailing sense of the mediation of the Son of God. He was generally loved by those who knew him; and, *his friendships were till death.*"

Apoplexy terminated his mortal career, at the close of a day which he had spent with the Rev. Thomas Thomas, of Mill Yard, chiefly in collecting for a *new gallery* in the Baptist Chapel, Market Place, Brentford. The Rev. Joseph Ivimey preached his funeral sermon from Matt. xxiv. 46, *Blessed is that servant, whom his Lord when he cometh shall find so doing.*

VAVASSOR POWELL, *Bapt.* † Vavassor Powell lies here interred, who was a successful teacher of the past; a sincere witness in the present; a choice example to future ages. For which he being called to several prisons, was there tried and found faithful; would not accept deliverance, expecting a better resurrection; in hope of which, he finished his life and testimony together, in the 11th year of his imprisonment, and in the 53rd of his age, October 27th, 1670.

In vain oppressors do themselves perplex,  
 To find out acts how they the saints may vex.  
*Death* spoils their plots, and sets the *oppressed* free;  
 Thus VAVASSOR obtain'd *true liberty*.  
 Christ *him* released: and, now he is join'd among,  
 The *martyr'd* souls, with whom he cries—" *How long?*"

Daniel xii. 13.

One hundred and seventy-nine years having ran their eventful round, since the remains of the famous Vavassor Powell were laid in Bunhill Fields, it is no wonder that the precise spot of his interment cannot now be pointed out. The above epitaph has been copied by the Editor from an exceedingly scarce volume in his possession, containing, "The Life and Death of Vavassor Powell," printed in 1671.

Respecting Vavassor Powell, in an *historical* point of view, he was born in Radnorshire, and was educated at Jesus' College, Oxford. When he left the University, he preached up and down in Wales. Being driven from thence, he went to London, and soon after settled at *Dartford*, in Kent. In 1646, having obtained a testimonial to his character and ministerial abilities, signed by seventeen ministers of the "Assembly of Divines," he returned to Wales, and became a most indefatigable instrument of proclaiming the gospel in those parts. He preached often on the mountains, at fairs, and in market-places; so that he might, with great propriety, have been styled the "*Whitfield* of Wales." At the dawn of the Restoration in 1660, being considered to be, what was termed, a "Fifth-monarchy man," he was apprehended, and confined first at Shrewsbury; then in 1662, he was sent to Southsea Castle, *Portsmouth*, where he continued five years. Venturing to preach again upon his release, he was imprisoned at Cardiff; and, in 1669, sent up to London and confined in the Fleet Prison, where he died, Oct. 27th, 1670, in the 53rd year of his age, and the *eleventh* year of his imprisonment; and was buried in Bunhill Fields. He was an intrepid, bold man; one of an unconquered resolution, and of a mind unshaken under all his troubles. Thus far from "Palmer's Nonconformists."

The fast filling in of the few remaining pages of "Bunhill Memorials," obliges the Editor, most reluctantly, to omit transcribing from Powell's Memoirs (contained in more than 200 pages) much that he had intended. An

abridgment of this all-interesting book *may* appear hereafter.\* A glance at some of his "death-bed expressions," must at present suffice. He said, "Three things I did design in the whole course of my life. 1. To be clear in the Righteousness of Christ for Justification. 2. That I might exalt the grace of God to poor sinners. 3. That I might *walk answerably* to the love and grace of God, which he hath bestowed upon me." After some time of silence, he broke out in these words: "O now I find more in *that word* than ever I did before, '*They overcame by the blood of the Lamb.*'" He advised those saints that were round him, "*To keep all things clear betwixt Christ and the soul. To espouse nothing that would tend to steal away the affections from Christ.*" He said that, "When the saints are in their *greatest* distresses, *then* the Lord will appear for them, and will save them with a mighty hand." Some that were frequently with him in sickness, declared, that "*Such an earnest of glory, their ears and eyes never heard nor saw before.*"

THOMAS SOWERBY, *Bapt.* + Mr. Thomas Sowerby, died January 4th, 1819, aged 70 years.

*Like Enoch he walked with God.*

Head Stone, E. and W. 57,—N. and S. 55.

Thomas Sowerby was born at Oxford, in 1748; he came a poor lad to London, and was soon after introduced into the service of the person whom he eventually succeeded in his business. He received his first serious impressions at the Tabernacle, Moorfields. Mr. Sowerby was baptized in the 28th year of his age, and became a member of the Baptist

\* Crosby, in his History of the Baptists, says, Varassor Powell was apprehended with fifty or sixty of his hearers, while preaching in a house in Brecknockshire, about 10 o'clock at night, and secured in the parish-church till morning; but, at midnight, they had divine worship therein, and Powell preached from Matt. x. 28, "*Fear not them which kill the body, but are not able to kill the soul.*" The next morning they were brought to the Justice's house, who not being at home, whilst waiting for him, Powell preached again! When the Justice came in, he was *greatly enraged* to find him at such work *in his own house*. But, two of the Justice's daughters, who seemed to relish the word, begged their father not to do anything against him and his companions: but, without avail!

Church, in Unicorn Yard, Tooley Street. Discovering "gifts for the work of the ministry," he was encouraged to exercise them, and had frequent invitations to engage in the sacred work. At length the church at Battle Bridge called him to the pastoral office among them, which he accepted, and was ordained October 1st, 1794; and there he laboured for nearly the remainder of his life. After he had served them with much faithfulness about eighteen years, his many afflictions constrained him to relinquish the pastoral office. On Mr. Sowerby's retirement from his stated charge, he went to reside at Walworth, and united himself in membership with the Baptist Church at East Lane, under the pastorate of Dr. Jenkins. He was aware, for some time, that the Master was about to call him *home*. For several weeks he was confined to his room, in most afflictive circumstances; but his mind was very composed; and he found *that* gospel which he had preached to others, was now the only foundation of *his* hope. Speaking of the Lord Jesus, he exclaimed, "He is able to keep that which *I* have committed to him against *that day*." He died Jan. 4th, 1819, in the 71st year of his age. Dr. Jenkins gave the address at the grave, and also preached his funeral sermon from Rom. viii. 10.

Mr. Sowerby was well instructed in the great mystery of godliness. In all his sermons there was a rich savour of Christ and his great salvation. He *walked with God*, and prayer was his constant delight.—*Bapt. Mag.*

WASHINGTON WILKS, *Bapt.* Mr. W. Wilks' grave is E. and W. 101,—N. and S. 28, but there is no Stone.

Washington Wilks was a son of the Rev. Mark Wilks, Baptist Minister of Norwich; and his uncle was the Rev. Matthew Wilks, of the Tabernacle. The Editor can obtain but little information respecting him, except that he himself says in a note to a Tract which he published. "In the Tabernacle in Moorfields, under the ministry of Mr. T. East, of Birmingham, I received my first religious impressions; and then I became the *nursing child* of that never-to-be-forgotten, much loved, and zealous servant of the Lord, the late John Hyatt."

I expect he entered early into the work of the ministry. In the year 1824 he became Pastor of the Baptist Church at Braintree, in Essex. The late Mr. James Smith, then at

Ilford, gave him a most important Charge at his Ordination, which was published by Mr. Upton, of Blackfriars. He was told therein, "The various duties of this office will be quite sufficient to occupy all your attention, exercise all your talents, and exhaust all your energies; especially if you desire to be a workman who need not to be ashamed to magnify your office." I cannot trace Mr. Wilks' future footsteps in the ministry, till I find him the pastor of the baptist Church, at Zoar Chapel, Great Alie Street, Goodman's Fields, from which station after labouring there for some time, he was very suddenly removed by death. He had preached on the Lord's day, in his usual health, and died on the following Tuesday, supposed by Cholera. He was buried June 16th, 1832, at Bunhill Fields. His age was 38 years.

**SAMUEL WILSON, *Bapt.***—Mr. Samuel Wilson was born about the year 1702; he was descended from godly Dissenting ministers, both by his father's and mother's side. Mr. Ebenezer Wilson, pastor of the Church in Walbrook, was his father; and Mr. John Wilson, an eminent minister at Hitchin, in Hertfordshire, was his grandfather. He received his first serious impressious under the preaching of the Rev. Daniel Wilson, an eminent Presbyterian minister of Monkwell Street. He was baptized by Mr. Edward Wallin, and joined the Church at Maze Pond, while he was pursuing his academical studies, under Dr. Ward at Gresham College. About the year 1721, the Rev. John Noble, of Tallowchandlers' Hall, being aged and needing an assistant, Mr. Wilson accepted an Invitation to that office. "He came forth (says Dr. Gill) with clear evangelical light, with great warmth, zeal, and fervency of spirit; and like another Apollos, with a torrent of eloquence, being mighty in the scriptures; which made him exceedingly popular."

About the year 1724 he was invited to settle with the Church, at Old Gravel Lane, Wapping, which invitation he accepted and was ordained pastor over them. In 1730, a part of the Church, with their Pastor, separated themselves, and built the Meeting House which is situated in Little Prescott Street, Goodman's Fields, and there Mr. Wilson successfully laboured for 20 years; that is to the end of his days. His popularity increased, so that at the close of his ministry, the Church was in a very prosperous condition.

This eminently distinguished minister was removed to his heavenly rest, in what may be termed the *midst* of his days upon earth, as he had not completed his forty-eighth year when his Master said to him, "*Give an account of thy stewardship, for thou mayest be no longer steward.*"

The state of his mind in his last illness is thus described by Dr. Gill, in his funeral sermon.—"He was seized at first with such a stupor as rendered him but little conversable, so that nothing of his gracious experience could be obtained from him, only some broken words and expressions now and then were dropped by him, which showed him to be in a spiritual frame: but, from a small manuscript, written by him when in health, I shall give a few extracts; in which he observes the gracious dealings of God with him, and his experience of the Divine favour. He says, "I have had many sweet visits of his love, especially in secret, and at his table. God in Christ I hope is my portion, his providence my defence, and his good Spirit my guide and comforter."

In another place he expressed a sense of the corruption of his heart, the infirmities of his life, and his faith and hope in a bleeding Saviour: he complains of a polluted, proud, peevish heart; prone to atheism, folly, and every evil;—of a life tarnished with many blemishes, indiscretions, and heart-breaking ingratitude:—"surely God hath hardly done *more* for *any*, nor have any been left to do more *against* Him."

The remains of this good, and we may add, great man, were interred in Bunhill Fields, October 12, 1750; but the lapse of ninety-nine years, prevents our now pointing out the exact spot. The funeral Oration was delivered by Dr. Stennett, and contained an eloquent description of the character of Mr. Wilson. His funeral sermon was preached by Dr. Gill, from Acts xx. 38, *Sorrowing most of all for the words which he spake, that they should see his face no more.* O this is indeed a noble sermon; it is now on the Editor's table, and gladly would he reprint it; *it ought to be done.* The heads are,—1, What principally affects and afflicts a people at parting with a *gospel* minister. 2, The nature of that sorrow which is expressed by them. 3, Some *reasons* which induce such sorrow, and which serve to justify it. 4, Offer some things for consideration, in order to keep it within proper limits. "Remember that the Lord Jesus Christ, the Head of the Church, lives; and will live for evermore;

to protect, defend, and provide for *you*. Though the *under-shepherd* is removed from you, the *chief* and great Shepherd and Bishop of your souls, is still "the same yesterday, and to-day, and for ever." And, moreover, though the *fathers* where are they, and the prophets do they live for ever? No; they do not, yet the Word of God lives and abides for ever: the *Gospel* is an everlasting gospel, and there will be men to preach it to the end of the world." Even so, Amen.

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Reader, farewell! But, before we part, just take with me a *glance* at the *glorified-ones*, so vividly depicted by the immortal Toplady.

"A seraph pointed to the saints in white,  
And told me who they were, and whence they came.  
These are they whose lot below  
Was persecution, pain, and woe;  
These are the chosen purchas'd flock.  
Through His imputed merit free from blame,  
Redeem'd from every sin.  
Sav'd by His righteousness alone,  
Spotless they stand before the Throne!

O happy souls!

Think not I envy you your crown:—  
No; if I could, I would not, call you down.  
Though slower is *my* pace,  
To you I'll follow on;  
Leaning on Jesus all the way,  
Who now and then, lets fall a ray  
Of comfort from his Throne.  
The shinings of his face  
Softening my passage through this wilderness,  
Make me, at times, near half as blest as *you*!

O might His beauty feast my ravish'd eyes,  
His gladd'ning presence be my stay;  
And *cheer me all my journey through*!

## CORRECTIONS, &c.

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P. 8. JOSEPH BARBER. There is an error in the punctuation. It should read as follows :—"The Rev. Joseph Barber, late pastor of the Church of Christ meeting at Aldermanbury Postern, London Wall. During the long period of 64 years (47 of which were spent in this city) he faithfully served God in the gospel of his Son," &c.

P. 19. GEORGE BURDER. I am requested by Mr. S. J. Button to state, that the execution of the *whole* of the sixteen plates in Vallance and Simmons's Edition of Bunyan's Pilgrim's Progress, was, through haste, erroneously ascribed to Mr. Burder ; as *three* of the plates are by a different artist, but that both their designs and engravings are very inferior to the remaining *eleven* by Mr. Burder. Besides the portrait of Bunyan also by another hand, there is an ingenious and well engraved "Plan of the Road from the City of Destruction to the Celestial City," by Mr. T. Conder, father of the present Editor of the Patriot Newspaper.

P. 21. WILLIAM BUTTON. Mr. Button was born at Peasmarsh, near Rye, Sussex, March 5th, 1754.

P. 226. MARTIN READY. It is stated, "that after a time he declined preaching, and opened a school at Peckham, where he died." It was not so. Upon his going to Peckham, he built a neat chapel adjoining his dwelling-house, and preached in it statedly for many years. It was used on week-days as his school-room. Dr. Raffles, of Liverpool, was educated by him ; and about the year 1804, took an interesting



leave of his master and schoolfellows previous to his going to Homerton College.

A few other minor errors, it is hoped the reader will kindly overlook.

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### THE DYING BELIEVER TO HIS SOUL.

“ Deathless principle, arise ;  
Soar thou native of the skies.  
Pearl of price by Jesus bought,  
To his glorious likeness wrought,  
Go to shine before his throne ;  
Deck his mediatorial crown ;  
Go, his triumphs to adorn ;  
Made *for* God, to God *return* .

Shudder not to pass the stream ;  
Venture all thy care on *Him* :  
Him whose dying love and pow’r  
Still’d its tossing, hush’d its roar .

Saints in glory perfect made,  
Wait thy passage through the shade ;  
Mount, their transports to improve,  
Join the happy choir above !”

## BUNHILL MEMORIALS.

Sacred to the memory of MRS. ANN JONES, the beloved wife of Mr. J. A. Jones, Baptist Minister, who entered into her rest, April 21st, 1849, in her 75th year.

A sinner saved by Grace alone.

Head-Stone, E. and W. 68—N. and S. 33.

ANN JONES was the daughter of Elisha and Ann Turner, of Bentley, in Hampshire. She was born, December 1st, 1774. She used to date her first serious impressions, when she was about twenty-four years of age, occasioned by going out of curiosity, to hear Mr. Gunn, a noted minister in his day, who was, at that time, curate of Farnham, in Surrey; and afterwards with Mr. John Newton, at St. Mary Woolnoth, London, This must have been, at least, *fifty* years ago.

She became my dear wife on the twenty-sixth anniversary of my birth-day, October 10th, 1805, so that our union comprised the lengthened (but to *me* short) period of forty-three years and a-half. The Lord directing me to labour in the gospel vineyard at Hartley Row, in Hampshire, in the year 1813; I baptized her there, April 2nd, 1815. My only sister Maria Holland (the wife of Mr. William Holland, Baptist Minister of Whittlesea, in Cambridgeshire) with six other believers in Jesus, were baptized on the same day. Mr. Goodchild, one of the deacons of Hartley Row church, who was present on the solemn occasion, writes me, "She was very much esteemed by all the lovers of truth at Hartley Row; and, as she has '*died in the Lord,*' therefore, as George Whitfield wrote concerning *his* wife, '*At that time she was made perfectly whole.*'"

Being called in providence during the course of my *long* ministry, to labour in different parts of the Lord's vineyard; in every situation, where I was placed, all who knew her, greatly esteemed her, and many styled her, "A mother in Israel." She was favoured to possess an even temper and a cheerful disposition, always ready to share in *my* bitters, as well as to partake of my sweets; and when at any time the Lord was graciously pleased to bless, in any very signal way and manner, my ministerial labours, which He frequently did, *her cup would then overflow.* But when three of my dear daughters were given me for my hire, and baptized by me at *one time*, it seemed almost *too much* for her to bear up under; indeed we both of us lay awake nearly one whole night, at that time, weeping, and blessing and praising God. One of these my dear children, writes me, saying, "Treat of her general kind, and feeling conduct, to her relatives, and all her friends; and especially to the Lord's poor. When I look back to her many maternal kindnesses to all her children; how she used to visit us in our bed-rooms, with that sweet expression of regard which children *feel*, and a tender solicitous mother well knew how to impart. How hard she worked for us when we were young; and as we got older, how anxious to teach us to be industrious, and obliging to every one. She used frequently to say us, 'Try to make *others* happy, and, in doing so, you will be sure to make *yourselves* happy also.' And to the Lord's people generally, what was her sympathy and kindness can never be *half* remembered. Many of them, when now speaking of her, say,

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'I never had such a friend as your dear mother—so ready to help in affliction and poverty.' She was indeed a *friend to the poor*. How many *quiet* shillings, sixpences, or even a few pence, has she slipped into their hands, and then turned herself another way, that she might not be thanked! And while on her last sick bed, she has named several poor old people to give a trifle to, and has often pressed me to take something out of her purse to give to them; and, with tears in her eyes, used to say, 'The Lord will provide for them when *I* am gone; he will raise up some one, I trust, in my place.'" Thus far, my dear daughter writes; so that Ann Jones was, *indeed*,—"A mother in Israel."

She had been long in a declining state of health, but, in all her ailments she never repined, never murmured, never uttered one sentence of complaint. As she sat in her room below, on the last Lord's day, before she took to her bed room entirely, which she did that very evening, she said, (as my friend, Mr. Tobutt, sat by her) "I have nothing to complain of. The Lord has certainly brought me down very low. I shall never come down stairs again after this day; but, if it is the Lord's will, I shall go up to my room, as Moses did to the top of Mount Pisgah, to die; the Lord took care of *him*, he gave *him* a view of the promised land, and buried him there. And, *he will take care of me*." She said to her dear daughter, Martha, on the next day, Monday, "Here I am still; but I hope not for many days; I long to be gone; I have found it very hard to part with you all, but I can *now* look at you comfortably, *knowing*, that if *I* go a little before, *you* will follow after." At another time she said to her, "I have had a sad trial all night, but, *it is over now*. I have been enabled to give *her* up, (a dear fatherless grand-daughter) the Lord will be a *father* to her. I had given up your father and *all* of you before this, but dear little *Anny* I could not give up till this night, but *now* I can. I have nothing to be anxious for in this world, and, bless the Lord, *it is all right with me for the next*. Why drag his chariot, wheels so slowly?" I said, dear mother, you long for *the post* to come then. "Yes," she said, "but I hope to be able to *wait*, and that patiently too. I hope I shall not tire you all out. What a mercy that the Lord bears with me so long, and *will bear with me for ever*." She used frequently to say, "Well, here I am still, for what purpose I cannot tell, but no doubt for some wise ends. I had not thought when I came up here, to have lain so long; I thought I was *going home quick to glory*, but all the days of my appointed time will I wait, till my change come." She longed to be gone. I never saw any one look at death so *calm* as she did; so frequently wishing the messenger death might come before another day broke. And when I used to see her in the morning, she would say, "I thought I should have gone *home* in the night. I can look at death very calm, not as an *enemy*, but, as a *friend*, to open the gate, and let the weary pilgrim in to glory."

On the Monday after the first Lord's day in this year, she took to her chamber, which she never again left. Indeed almost the whole of the period she was confined to her bed. Rapturous joys were not her portion; she possessed what was far better—a *steadfast hope*, a *firm reliance* on the precious

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Saviour. At the commencement of her last illness, in one of her calmest moments, after I had been praying with her, she took me by the hand, and giving me a look of solemnity and placidness, which I can *never* forget, she said, "I am not afraid to die. Christ has been my *only* hope for *many* years!" Place on my grave-stone, 'A sinner saved by grace alone!'" While one of my dear daughters was reading to her, and conversing with her, one Lord's-day afternoon, she said to her, "I have been lately looking on *death* as a *sweet sleep*; I see nothing gloomy in it." Her daughter replied, "A rest for the people of God." She said, "Yes, I quite anticipate it as such." She very frequently said, "When I have done with *sinning*, I shall have done with suffering." One Lord's-day morning, as I was looking anxiously on her with tears, she *checked* me with, "Don't grieve for *me*. Go and preach Jesus Christ to the people. *I am happy*, though my poor swollen legs will not let *me* meet with the people of God *to-day*. If the Lord's *will*, I should have liked *once more*, to lift up my heart in his sanctuary, but I will not complain; I have had *much*, very much to be thankful for." At another time she said, "O this *clay*, this body, it keeps me on earth. *Don't wish to see me again*. O pray for me that I may obtain my happy release." The last Lord's-day she spent upon earth (which was April 15th) I said to her, *my mind* was so overwhelmed, that, though I was going to the Lord's house, I knew not what to say, or what to preach to the people. She looked me full in the face, and with an earnestness, and a tone of voice which I shall never forget, she instantly replied, "Go and preach to them *Jesus Christ, the same yesterday, and to-day, and for ever!*"

A favourite portion of the sacred scriptures which she directed me very frequently to read to her, was Psalm xxiii. and when I used to come to the 4th verse, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," she usually *joined* me, saying, "I fear no evil," for the Lord is with me. Isaiah xxvi. was also, to her a choice chapter, because of verses 4 and 5—"Thou wilt keep him in *perfect peace*, whose mind is stayed on thee, *because* he trusteth in thee," &c. But the text above all others, to her, was, Psalm xli. 1, "God is our refuge and strength, a very present help in trouble; *therefore*, will not we fear!" O how often has she replied, when I have asked her what I should read "O read," said she, "God is my refuge." Being myself much cast down, one morning, and turning to read what I thought suitable, the xlii. Psalm, on my coming to the 5th verse, "*Why art thou cast down,*" &c. she stopped me in an instant, with, "Don't read *that*, it does not suit *me*; I am not cast down. Read again, *God is my refuge*, therefore—I will not fear."

On her last Lord's day upon earth, she said to two of her dear daughters, who were sitting by her, "Ah my dears, you will not have much longer to sit by *me*; a few more days, and I hope to be *at home*." On Thursday evening, which was the evening prior to the night in which she died, she was most remarkably happy, and kept on speaking with a voice *peculiarly melodious*. She said to one of her daughters, "You are come to see me die, but I shall not depart hence till the morrow."

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I am happy! O very happy! O how I shall sing!"—"What will you sing, mother? will you sing 'Unto him that hath loved us?'" She instantly joined,—“Yes, and has washed us from our sins in his blood!” Very frequently did she repeat, “Come Lord Jesus! O come quickly!” And often in the night, she said, “I am very comfortable, very happy! I hope I am not impatient; but, *I long to be gone!*”

After the *morning* part of Friday, she took but little notice of any one, except her sorrowing partner, but *me* she noticed and watched continually; and in the after part of the day, told me that *she knew me*, when she seemed to be unconscious of the presence of any one else.

She gradually sunk into the arms of death. But just as she was departing, she opened her eyes for a few moments only; *those eyes seemed filled with inexpressible glory*; every symptom of disease had left them. She then gently closed them, and in an instant she was *at home*, without a sigh, or scarcely a movement—to be *for ever with the Lord!* This was exactly at one o'clock on Saturday morning, April 21st, 1849, in the 75th year of her age.

In vain my fancy strives to paint,  
The moment after death;  
The *glories* which surround the *saint*,  
When yielding up her breath.

- O hark! my soul—she's sweetly singing,  
With the happy, glorious throng;  
Joining in their hallelujahs,  
Jesu's love is all her song.  
Hallelujah! praise the Lord!

I stay my pen to weep. I have been bereaved of the best of wives; my dear children have to mourn the departure of the tenderest of mothers; and the church of Christ to which she belonged, that of a beloved sister, whose loss I *know* they deeply deplore. I am left, slowly to pace it, a few more weary steps in the valley below. And as I have also numbered up *my* threescore years and ten, I am, therefore, looking forward with a cheerful hope, soon to join her glorified spirit, and *again* to meet, where parting will be known no more for ever. O may I *so* long to depart, as *she did*, and to be for ever with the Lord.

I buried her on Friday, April 27th, in Bunhill Fields, in my family grave; where lies the sacred dust of a beloved son-in-law, and a dear grandchild; and where, in the same grave (128 years previous,) was deposited the mortal remains of the celebrated John Skepp, pastor of the Baptist Church meeting, Cripplegate, London, of whom see an account in my “Bunhill Memorials,” p. 258. In this grave the dust of “Andrew” will also shortly be laid, till the morning of the glorious resurrection.—*Resurgam.*

Her funeral was attended by a numerous weeping company, also by the whole seven of her (our) dear children, and five of their beloved husbands. Brother John Foreman, gave the address, and the brethren Wyard, Felton, and Eason, engaged in the devotional services. On the same evening her funeral sermon was preached at Jireh, by brother Foreman, to a crowded congregation, from Rom. xiv. 8, “*Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die,—WE ARE THE LORD'S.*”













**D & W 1985**

